

I To the most noble and
 zealous, young our souveraigne Lord
 Edward the vi. King of Englande, France
 and Irelande: defender of the faith
 and in earth of the church of Eng-
 lande, and also of Irelande, the
 premit head, Thomas Sternholme
 Sonne of his Maisties Roben,
 myther increase of health,
 honoure and felicity.
 et cetera

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Although, moste noble
 Soueraygne, the good-
 nesse of my wytte cannot
 not suffice to search out
 the secreete mysteries con-
 tained in þ booke of plalms
 whiche by the opinion of manie learned
 men, comprehendeth the effectes of
 wholle Byble: yet trusting to the good-
 nesse of God, whiche hath in his hand
 the kepe thereof, whiche sheweth and
 mauneth openeth, openeth and no more.

Thom. Tannar. 148
 Printed by W. C.

The Preface.

Whetteth, albeest I cannot geue to your
Majestye great loaues thereof, or byng
into the Lordes barne, full handefulles:
yet to the entente I woulde not appeare
in the harueste vtterly ydle and barraine,
beeing warned with the example of the
Drye syggetree, I am bolde to presente
vnto your Majestye, a fewe crummes
whiche I haue pycked vp from vnder
the Lordes boorde: and am glad wth
the poore woman Ruth, the Moabite,
to come behinde, and gather a fewe eares
of corne after the reapers, renderynge
thanks to almightie G D, that hath
appoynted vs suche a kynge and go-
uernoure, that forbiddeth not laye menne
to gather and leaze in the Lordes har-
ueste, but rather commaundeth the rea-
pers to caste oute of their handefulles a-
monge vs, that wee maye boldely ga-
ther withoute rebuke: percepuinge also
that your Majestie hath so searched the
fountaines of the Scriptures, that yet
heepng younge, you vnderstande them
better

The Preface.

better then manye elders , the veraye
meane to attayne to the perfecte go-
uernement of this your Realme to gods
glorpe , the prosperitie of the publique
wealthe, and to the comforte of all your
Majesties subiectes . Seepe further
that your tender and Godly zeale dooeth
more delighte in the holpe songes of be-
ritie , then in anye feygned rymes of va-
nitye, I am encouraged to trauayle fur-
ther in the saide booke of Psalmes: trust-
ing that as your grace taketh pleasure
to heare them songe sometimes of me, so
ye wyl also delighte , not onely to see
and reade them your selfe , but also to
commaunde them to bee songe to you
of others , that as ye haue the Psalm
it selfe in your mynde , so ye maye iudge
mine endeouore by your eare. And yf I
maye perceiue your Majestie willinglye
to accept my wil herein, where my doing
is no thanke woorthye , and to fauoure
so this my beginninge , that my labour
bee acceptable in perfourmyng the resp-

A.iii. Due, I

The Preface.

Due, I shall endeuout my selfe with diligence, not onely to entrepryse that which better learned ought moze iustely to doe, but also to performe that without fault, whiche youre Maiestie will receiue with iust thanke. The Lord of earthly kinges,
geue youte Grace darlye increate
of honour and vertue; and fulfill
all your Godly requestes
in hym, withoute whose
gyfte we haue oz can
obtain nothing.

A M E N.



Psalmes of David in Metre.

Beatus vir.

psalme.1.

Howe happye be the righteous men,
this psalme declareth plaine:
And howe the wayes of wicked men,
be damnable and vayne.

The man is bleste that hath not gone
by wicked rede astrape:
He late in charye of pestilence,
noz walkt in synners waie.

But in the lawe of God the Lorde,
dothe set his whole delight:
And in that lawe dothe exercise,
himselfe bothe daie and night.

And as the tree that planted is,
fast by the riuer side:
Euen so shall he bring forth his fruite
in his due time and tide.

His leafe shall neuer fall awaye,
but flourish still and stande:

A.iii.

Ecce

Psalmes of David

Everything shal prosper wonderous wel
that he dothe take in hande.

So shall not the vngodly doe,
thei shalbe nothing so:

But as the dust whiche from the earth,
the windes driue to and fro.

Therefore shall not the wicked men,
in iudgemente stande vpight:

Ne yet in counsell of the iust,
but shalbe boide of might.

For why, the waie of Godly men,
vnto the Lorde is knowne:
And eke the waie of wicked men,
shall quite be ouerthrowne.

Quare fremuerunt, psal. ii.

Howe heathen kinges dyd Christ withstand
yet he was kyng of all:
And of the counsell that he gaue,
to kynges terrestriall.

Why did the Gétiles fret and fume,
what rage was in their bzaine?
Why did the Jewish people muse,
on matters that were vaine?

The

The kinges and rulers of the earth
 stood vpon and did conuent:
 Against the Lorde and Christ his sonne
 whiche he among vs sente.

Shall we be bounde to them, saye these
 let all their bondes be broke:
 And of their doctrine and their lawe
 let vs reiecte the yoke.

But he that in the heauen dwelth;
 their doynges wil deride:
 And make them all as mocking stockes
 throughout the worlde so wide.

For in his wrathe the Lord wil speake
 to them vpon a daye:
 And in his fury trouble them,
 and then the Lorde will saye.

Of him was I appointed king
 vpon his holy hill:
 To preache the people his preceptes,
 and to declare his will.

For in this wyse the Lorde himselfe,
 did say to me I wote:
 Thou art my dere and onely sonne:
 to daye I thee begotte.

Psalmes of David

**All people I shall geue to thee,
as heires at thy request:
The endes and coastes of all the earth,
by thee shall bee possesst.**

**Thou shalt them rule and gouerne all
and breake them like a God:
As thou wouldest breake an earthe pot,
euen with an yron rod.**

**Now ye O kynges and rulers all,
be wise therfore and learnde:
By whom the matters of the worlde,
be iudged and discernde.**

**See that ye serue the Lorde aboue,
in trembling and in feare:
See that with reuerence ye reioyce,
to him in like manere.**

**See that ye kisse and eke embrace,
his blessed sonne I saye:
Lest in his wrathe ye perishe all,
and wander from his waie.**

**For whan his wrathe full sodenly,
shall kindle in his breste:
Then all that put their trust in him,
shall certainly be bleste,**

Domine

In Metre.

Domine quis multiplicati. psal. 124.

The passion here is figured,
and howe Christ rose againe:
So is the church and faithfull men,
their trouble and their paine.

O Lorde howe many doe encrease,
and trouble me full sore:
Howe many sape vnto my soule,
God will him saue no more.

But thou O Lorde art my defence
when I am heard bestead:
My woorthyp and mine honour bothe,
and thou holdest vp mine head.

And with my voice vpon the Lorde,
I doe bothe call and crye:
And he out of his holy hyll,
dothe heare me by and by.

I laide me downe, and quietly
I slept and rose againe:
For why, I knowe assuredly,
the Lorde will me sustaine.

Ten thousand men haue compass me
yet am I not afraide:

Psalmes of David

For thou art stylt my Lorde my God;
my sautoure and mine aide.

Thou smitest all thine enenites,
euen on the harde cheke bone:
And thou hast broken all the teeth
of eche vngodly one.

Saluacion onely dothe belong,
to thee, O Lorde aboue:
Bestowe therefore vpon thy folke,
thy blessing and thy loue.

Cum inuocarem. psal. liii.

God heard the prayer of the churche,
mennes vanities are shent:
With sacrifice of righteousness,
the Lorde is best content.

O God that art my righteousness,
Lorde heare me when I call:
Thou haste set me at libertie,
when I was bonde and thrall.

O mortall men how long will ye
the glorie of God despyse?
Why wander ye in vanitie,
and folowe after lyes?

Knowing that good and godly men,
the

In Metre.

the Lorde dothe take and chuse:
And when to him I make my plainte,
he dothe me not refuse.

Stinne not but stande in awe therfore,
examine well thine heart:
And in thy chamber quietly,
thou shalt thy selfe conuerte.

Offer to God the sacrifice,
of righteousness I saye:
And looke that in the liuing Lorde,
thou put thy truste alwaye.

The greater sort craue worldly goodes
and riches doe embrace:
But lord graunte vs thy countenance,
thy fauour and thy grace.

Wherewith thou shalt make all oure
more ioyfull, and more glad: (heartes
Than thei that of thy corne and wyne,
full great increase haue had.

In peace therefore lye downe wpll I,
taking my rest and slepe:
For thou art he that onely doest
all men in safetie kepe.

Verba mea auribus.

psal, v.

The

Psalmes of David

The church dothe praye and prophete
that god dothe not regarde:

Liers and bloudye Scilmatikes,
but good men haue rewarde.

Ponder my wordes O Lorde aboue,
my studie Lorde consider:

And heare my voice, my king my God,
to thee I make my prayer.

Lorde thou shalt heare me cal betime
for I will haue respecte:

My prayer early in the moone,
to thee for to directe.

And onely thee I will beholde,
thou art the God alone:

That is not pleasde with wickednes,
and yll in thee is none.

And in thy sight there shall not stande
these furious fooles O Lorde:

Vaine workers of iniquitie,
of thee shall bee abhorde.

The liers and the flatterers,
thou shalt destroe them than:

And thou wilt hate the bloude thyrstie,
and the disceiptfull man.

But

In Metre.

But I wyll come into thy house
trusting vpon thy grace:

And reuerently wyll woozship thee,
toward the holy place.

Wylde leade me in thy righteousness
for to confounde my foes:

And eke the waye that I shall walke,
before my face disclose.

For in their mouthes there is no trueth
their heart is foule and vaine:

Their throte an open sepulchre,
their tongues doe glose and fayne.

Condemne them and their counsaile all;
let their deuise decaye:

Subuerse them in their heapes of spaine
for they did thee betraye.

But those that put their trust in thee,
let them be glad alwayes:

And render thankses for thy defence,
and geue thy name the praise.

For thou with fauour folowest,
the iust and righteous wyll:

And with thy grace as with a shield,
defendest him from yll.

Psalmes of David

Domine ne in furore, psal. vi.

The troubled soule with sinne oppressed
on God for grace dothe call:
Though he sometime turne backe his face,
from fayth it dothe not fall.

Lorde in thy wrath reprove me not
though I deserue thine Ire:
Be yet correcte me in thy rage,
O Lorde I thee desire.

For I am weake, therefore O Lorde
of mercy me forbear:
And heale me lorde, for why thou knowest
my bones doe quake for feare. (well)

My soule is troubled very sore,
and vexed vehemently:
But Lorde howe long wilt thou delaye,
to cure my miserie?

Lorde turne thee to thy wonted grace,
my selfe soule vp take:
Oh saue me, not for my desertes,
but for thy mercies sake.

For why, no man among the dead,
remembereth thee one whit:

In Metre.

O: who shall worſhip thee, O Lord,
in the infernall pyrite

So grievous is my playnt and mone
that I waxe woonderous aynt:
And waſhe my ſed whereas I couche,
with teares of my complaynt.

My beauty ſadeth cleane away,
with anguiſhe of myne heart:

For feare of theſe that be my foes,
and would my ſoule ſubuert.

But now away from me all ye,
that worke iniquitie:

For why the lord hath heard the voyce
of my complaynt and crye.

He heard not onely the request,
and prayer of myne heart:
But it receiued at my hand,
and tooke it in good part.

And now my foes that vexed me,
the lord will ſoone defame:
And ſoodenly confound them all,
to their rebuke and ſhame.

Domine deus meus in te, psal. vii.
B. i.

The

Psalmes of David

The church agaynst her foes to God,
her sufferance doth declare:
The wicked which would worke disceit,
are trapt in their own snare.

O Lord my god, I put my trust,
and confidence in thee:
Saue me from them that me pursue,
and eke deliuer me.

Lest I like a Lyon they deuoure,
my soule in pieces small:
Whiles there is none to succour me,
and tyd me out of thral.

O Lord my God if I haue done,
the thing that is not right:
Or els if I be found in sinne,
or gyltie in thy sight.

Or haue rewarded ill for ill,
to those that harmed me:
Or rashely robbed myne enemye,
with great extremitie.

Then let my foes pursue my soule,
and eke my life down thrust:
Vnto the earth, and also lay,
myne honour in the dust.

In Metre,

If not, stert by lord in thy wrath,
and put my foes to payne:
Pursuaine thy vengeaunce promysed,
to such as me disoayne.

And that thy flocke may come to thee,
and know thee by this thing:
Exalte thy selfe in maiestie,
as their chief lord and kyng.

That art reuenger of all folke,
O lord reuenge thou me:
According to my righteousnes,
and myne integritee.

Lord cease the hate of wicked men;
and be the iust mans gyde:
By whome the secretes of all heartes,
are searched and descryde.

I take my helpe to come of God,
in all my grief and smart:
That doth p̄secue all those that be,
of pure and perfect heart.

For God a right reuenger is,
and pacient with his power:
He threatneth still, yet we prouoke,
hys vengeaunce euery houre.

B.ii.

And

Psalmes of Dauid

**And if we will not turne to hym,
the lord will than begynne:
hys sweorde to whet, his bowe to bend,
and strike vs for our sinne.**

**He will prepare hys killing tooles,
and sharpe hys arrowes prest:
To stryke and pearse with violence,
the persecutours best.**

**For why the wicked trauayled,
in mischief men to cast:
Conceiued sorowe and brought forth,
vngodly fraude at last.**

**And digde a caue and cast it vp,
in hope to hurt hys brother:
But he shall fall into the pyt,
that he digde vp for other.**

**Thus wrong returneth to the hurt,
of him in whom it bred:
And all the mischief that he wrought,
shall fall vpon hys head.**

**I will geue thanks to God therfore,
that iudge. h rightwisely:
And with my song shall praise the name,
of him that is most hye.**

In Metre,

Domine dominus. psal. viii.

Gods glory is so great in earth,
that babes doe it declare:
So doth the state of man, to whom
all creatures subiect are.

In earth O lord how wondrefull,
is thy great maiestie:
That lifteth vp thy laude and prayse,
about the heauens hye.

For why the mouthes of sucking ba=
thyne honour doe disclose: (bes
Thou makest infant es ouercome,
thy mighty mortall foes.

And when I see the heauens high,
the woorkes of thyne owne hand:
The Sūne, the Moone, & al the starr es,
in ordre as they stand.

What thing is man, lord thinke I thā
that thou doest him remember:
O what is mans posteritie,
that thou doest it consider.

For thou hast made him litle lesse,
then Angels in degree:
And thou hast crowned hym at last,

B.iii.

with

Psalmes of Dauid

with gloꝝy and dignitee.

Thou hast pꝛefard hym to be loꝝd,
of all thy wooꝝkes of woonder:
And at hys fete hast set all thinges,
that he should kepe them vnder.

All shepe and neate, and all beastes els
that in the fieldes doe fede:
Foules of the ayre, fishe in the sea,
and all that therein brede.

Therefore must I say once agayne,
O loꝝd, that art our loꝝd:
How famous is thy maiestie,
esteemed through the woꝝld.

Confitebor tibi, psal. ix.

The feithfull geue great thanks to God,
for that he doth destroy:

Their enemies all, and helpe the poore,
that none doth them annoy.

O Loꝝd with all my heart and minde,
I will geue thanks to thee:
And speake of al thy wonderous woꝝkes
vnsearcheable of me.

I will be glad and much reioyce,
in thee O God most hye:

And

In Metre,

And make my songes extolle thy names
about the starrpy skye.

For that my foes are driuen backe,
and turned vnto flight:

They fall downe flat and are destroyed,
by thy great force and might.

Thou hast reuenged all my wrong,
my grief and all my grudge:

Thou doest with iustice heare my cause,
most lyke a righteous iudge.

Thou doest rebuke the heathen folke,
and wicked so confounde:

That afterward the memory,
of them cannot be found.

The force and weapon of thy foes,
thou takest cleane away:

When cities wer destroyed by thee,
their name did eke decay.

But euermore in dignitie,
the lord doth rule and raygne:

And in the seate of equitie,
true iudgement doth mapntayne.

With iustice he doth kepe and gyde,
the world and euery wight:

Psalmes of David

With conscience and with equitie,
he yeldeth folke their right.

He is protector of the poore,
what time they be opprest:

He is in all aduersitie,
their refuge and their rest.

All they that knowe thy holy name,
therfore doe trust in thee;

For thou forsakest not their suite,
in their necessitee.

Sing psalmes therfore vnto the lord,
that dwelth in Syon hill:

Publishe among the people playn,
his counsels and his will.

For he is mindfull of the bloud,
of those that be opprest:

And printerh still the poore mans plaint
within his blessed brest.

And though my foes dooe trouble me,
thy mercy doth remayne:

Yea, from the gates of death, O lord,
thou rappest me agayne.

In Zion that I should set furth,
thy prayse with heart and voyce:

And

In Metre.

And that in thy saluacion lord,
my soule should much reioyce.

Whan heathen folke fall in the ppt,
that they themselves preperde:
And in the net that they doe set,
theyr own feete fynd they snarde.

Thus when ye see the wicked man,
lye trapt in his owne warke:
God sheweth his iudgement whiche wer
for worldy men to marke. (good

The wicked and the sinfull men,
goe down to hell for euer:
And all the people of the world,
that will not God remembre.

But sure the lord will not forget,
the poore mans grieve and payne:
The patient people neuer looke,
for helpe of god in vayne.

Than lord aryse lest men preuayle,
that be of worldy might:
And let the heathen folke receiue,
their iudgement in thy sight.

Lord strike such terrour, feare & drede,
into the heartes of them:

That

Psalmes of David

That they may knowe assuredly,
they be but mortall men.

Ut quid domine. psal. x.

This psalme doth shewe the grievous playnt
of an afflicted mind:

And setteth out the wicked woorkes,
of persecutours blynd.

What is the cause that thou O lord,
art now so farre fro thyne?
And kepest close thy countenance,
from vs this troublous tyme?

The poore doth perishe by the proude
and wicked mens despyre:

Let them be taken in the craft,
that they themselues conspire.

Foz of the lust of his own heart,
thungodly man doth boast:

And prayseth much the couetous,
whom God abhorreth most.

Thungodly is so proude that he,
of God accompteth nought:

He will not call on God to know,
hys counsell and his thought.

But walketh wroong, for lord thy waies
bee

In Metre,

bee farre out of his sight:
Wherfore he runneth to reuenge,
hys ennies with dispight.

And thus he sayeth vnto hymself;
As one deuoyde of grace:
I will let slip no time, w^h he,
when malice may take place.

Hys mouth is full of cursednes,
of fraude, disceit and gyle:
Under hys tonge doth sorow sit,
and trauayle all the while.

He lyeth hid in secret stretes,
to ilea the innocent:
Against the pooze that passe him by,
hys cruell pics are bent.

And lyke a lyon pruely,
lyeth luykng in hys denne:
If he may snare them in hys nette,
to spoyle pooze simple men.

And for the nones full craftely,
he croucheth down that they:
By colour of his humblenes,
may soone become hys pray.

Thus God forgetteth thys sayeth he,
therfore

Psalmes of David

therfoze may I be bolde:

Thys countenaunce is cast asyde,
he doth it not beholde.

Aryse O lord, O God in whom,
the pooze mang hope doth rest:
Lift vp thyne hand, forget not lord,
the pooze that be opprest.

What blasphemie is this to thee,
lord doest not thou abhoze it?
To heare the wicked in their heartes,
say tushe thou carest not for it.

But thou seest all this wickednes,
and well doest vnderstande:
That frendles and pooze fatherles,
are left into thy hande.

Of wicked and malicious men,
than breake the power for euer:
That they with their iniquitie,
may perishe altogether.

For thou doest raygne for euermore,
as lord and god alone:
But all the Heathen of the earth,
shall perishe euerychone.

Lord heke to the pooze mens playnt,
theye

In Metre,

theyr prayer and request:

Geue eate to þ that thou hast wrought,
within the pooze mans brest.

Reuenge the pooze and fatherlesse,
and helpe them to theit right:

That they may be no moze opprest,
with men of worldly might.

In domino confido. psal. xi.

¶ Though feychfull men that trust in God,
be here in earth cprest:

Yet he from heauen seeth their grieve,
and doeth prepare them rest.

I Trust in God, how dare ye than,
I say thus my soule vntill:

Flee hence as fast as any foule,
and hyde thee in thyne hill.

Behold the wicked bend their bowes,
and make theit arrowes prest:

To shote in secrete, and to hurte,
the sount and harmelesse brest.

That they may bring all godlines,
to ruine and decaye:

For as for iust and righteous men,
what can they doe or saye:

But

Psalmes of David

But he that in hys temple is,
most holy and most hye:
And in the heauen hath hys seate,
of royall maiestic.

The poore and simple mans estate,
considereth in his mind:
And searcheth out full narrowly,
the maners of mankynde.

And with a cherefull countenaunce,
the righteous man doth vse:
But in his heart he doth abhorre,
all such as mischief muse.

And on the sinners casteth snares,
as thicke as any rayne:
Of tempestes, stormes, and byrmystone
appoynted for theyr payne. (spyes,

Ye see then how a righteous God,
doth righteousness embrace:
And vnto trueth and equitie,
sheweth furth hys pleasaunt face.

Saluum me fac domine. psal. xii.

The want of good men is bewailde,
all tongues are threatned sore:
Gods worde is true, who saith he will,
the poore to right restore,

Helpe

In Metre.

Helpe lord, for good and godly me;
Doe perishe and decaye:
And faith and trueth from worldly men,
is parted cleane awaye.

Whoso doth with his neighbour talke,
hys talke is all but bayne:
For euery heart bethinketh howe,
to flatter lye and fayne.

But flattering and deceptfull lippes,
and tonges that be so stoute:
to speake proude thinges agaynst **þ** lord,
the lord will sure cut out.

Yet say they still, we will preuaile,
our tongues shall vs extolle:
Our tongues are ours, we ought to speake
what lord shall vs controlle? (ake

But for the great complaynt and crye,
of poore and men opprest:
Aryse will **I** now saith the lord,
and helpe them all to rest.

Gods woord is lyke to siluer pure,
that from the yearth is tryde:
And hath no lesse then seuen times,
in fyre been purifyde,

Rowe

Psalmes of David

Now synce thy promes is to helpe,
lozd kepe thy promes then:
And saue vs from the cursednes,
of this ill kynd of men.

For now the wicked world is full,
of mischiefes manyfold:
When vanitie with mortall men,
so highly is extolde.

Vsquequo domine. psal xiii.

Though God tyme tyme to forget
chaffliction of the iust:
At hym alone they take reliefe,
and in his mercy trust.

How long wilt thou forget me lozd
shall I neuer be remembred:
How long wilt thou thy visage hyde,
as though thou wer offended?

In heart and minde, how long shall I
with care tormented be?
How long eke shall my deadly foe,
thus tryphe ouer me?

Behold me now my lozd my God,
relieue me with thy breath:
Lighten myne eyes in such a wyse,

that

In Metre.

that I slepe not in death.

Lest thus mine enmie saye to me,
beholde I doe preuayle:
Lest thei also that hate my soule,
reioyce to see me quaille.

But from the mercy of the Lorde,
my hope shall neuer starte:

In whose reliefe and sauing health,
right ioyfull is my heart.

Who delt with me so louingly,
that I haue cause to syng:
In prayse of his most holy name,
that is moste mightie king.

Dixit insipiens. psal.xliii.

The wicked saye there is no god,
mannes woorkes are all infecte:
Perishe shall thei that trust therein,
grace saue the electe.

There is no god as foolyshe men,
affyrme in their madde moode:
Their studie is corrupt and bayne,
not one of them dothe good.

The Lorde beheld from heauen high,
the maners of mankinde:

C.l.

And

Psalmes of David

And sawe not one that sought about,
his liuing god to finde.

They went all wide and were corrupt,
and truely there was none:

That in the worlde did any good,
I saue there was not one.

Did thei knowe god or woozship hym
that were so swiftly lead:

My people to deuout and spoyle,
and eate them by like bread:

But thei shall feele a fearefull tyme,
when God shall saue to them:

Standing among the coumpany,
of good and righteous men.

Ye mockt the counsell of the poore,
on God when thei did call:

But thei did put their trust in God,
and he did helpe them all.

But who shall geue thy people health,
and when wilt thou fulfill:

The promise made to Israell,
from out of Sion hyll:

And turne their thrall to libertye,
in bonde that long are lad:

That

In Metre.

That Iacob mape therein reioyce,
and Iſraell mape be glad.

Domine quis habitabit. psal. xlv.

To thoſe that leade a godly lyfe,
the Lorde doth promiſe reſte:
The fruites of their vnfained fayth,
are liuely here expreſte.

O Lorde within thy tabernacle,
who ſhall inhabite ſtill?
Or whom wilt thou receiue to reſte,
in thy moſte holy hill?

The man whole lyfe is vncorrupt,
whole woorkes are iuſt and ſtreight:
Whole heart doth ſpeake the bett'ſt trueth
whole tongue doth no diſceite.

For to his neighbour doth none yll
in bodye, goodes or name:
He ſeketh not to bring his frende
to take rebuke and ſhame.

That in his heart regardeth not,
malicious wicked men:
But thoſe that loue and feare the Lorde
he maketh much of them.

His othe and all his promiſes,

C. li.

that

Psalmes of David

that kepeth faithfully:

Although he make his couenaunt so,
that he dothe lose thereby.

That putteth not to vsurie,
his money and his coine:

Ne for to hurte the innocent,
dothe bribe or els purloine.

Whoso dothe all thing as ye see,
that here is to be done:

Shall neuer perishe in this worlde,
nor in the worlde to come.

Conserua me domine. psal. xvi.

We nede no bloudy sacrifice,
Christ once for all was slaine:
And rose againe from deatch and hell,
they coulde hym not retaine.

Lorde kepe me for I truste in thee,
and doe confesse in dede:

Thou art my god, and of my good,

O Lorde thou hast no nede.

I geue my goodnes to the saintes,
that in the worlde doe dwell:

And namely to the faithfull flocke,
in vertue that excell,

In Metre,

As for their bloody sacrifice,
And offerpuges of that kynde:
I will haue none, nor yet their name
for to be had in minde.

For why the lord the porcion is,
of mine inheritaunce:
And he it is that will restore,
to me my lot and chaunce.

The place wherein my lot did fall,
in beautie dyd excell:

Myne heritage assinde to me
dothe please me wonderous well.

I thanke the Lorde that counseld me,
to vnderstande the right:
By whose aduise I seeke remorse,
of conscience in the night.

I set the Lorde before mine yies,
and truste hym ouer all:
And he dothe stande on my right hande,
lest I might happely fall.

Wherefore my heart is very glad,
my glorie muche increast:
That at the laste I shall bee sure,
my fleshe in hope shall reste.

Psalmes of Dauid

Thou wilt not leaue my soule in hell,
for Lorde thou louest me:
Nor yet wilt geue thine holy one,
corruption for to see.

But rather to the pathe of lyfe,
wilt gladly me restore:
For at thy right hande is my toy,
and shalbe cuer more.

Exaudi domine. psal. xviij.

Gods church mans doctrine doch despyse,
his worde alone to trust:
The worldly wishe none other welth,
but here to lyue at luste.

O Lorde heare out my right requeste,
attende when I complaine:
And heare my praiet that I putte forth
with lippes that doe not fayne.

And let the iudgement of my cause,
procede alwaie from thee:
For thou doest ponder and perceiue,
what thyng is equitee.

Serche out and trye me in the night,
and thou shalt nothing finde:
That I haue spoken with my tounge,
that

In Metre,

that was not in my minde,

But from the woorkes of wicked men,
and pathes peruerse and yll:

For loue of thy moſte holy worde,
I haue reſtrained ſtill.

Then in thy pathes that be moſt pure
Lorde thou mayſt me preſerue:

That from the waye wherein I walke,
my ſteppes maye neuer ſwertue.

For I doe call to thee, O Lorde,
for ſuccour and for ayde:

Then heare my prayer & way right well
the wordes that I haue ſaide.

Be good to thoſe that truſte in thee,
and in thy fayth doe ſtande:

But pietie not thoſe that reſiſte,
the power of thy right hande.

And kepe me Lorde as thou wouldeſte
the apple of thine ye:

(kepe

And vnder couert of thy winges,
Defende me ſecretely.

From wicked men that trouble me,
and dayly me annoye:

And from my foes that goe about,

C.iii,

my

Psalmes of David

my soule for to destroye.

Which wallow in their worldly welth
so full and eke so fat:

That in their pride thei doe not spare
to speake thei care not what.

Thei lye in waite where I should passe
with craft me to confounde:

And musyng mischief in their mindes,
they cast their ypes to grounde.

Muche lyke a lyon greedely,
that would his praye embrace:
Or lurking like a lions whelpes,
within some secreete place.

Up Lorde and ouerturne these folke,
disperse them lyke a God:
Redeme my soule from wicked men,
whiche are thy sweorde and rod.

I meane from worldly men, to whome
all worldly goodes are rife:
That haue no hope nor parte of ioye,
but in this presente lyfe.

But of thy store for to be fylde,
with pleasure to their minde:
And to haue children vnto whom,

they

In Metre.

they maye leaue all behinde,

But I shall come befoze thy face,
bothe innocent and cleare:

And all my ioye shalbee when thou,
in glozpe shalt appeare,

Celi enarrant,

psal. xix.

All creatures lette gods glorie foorth,
his woorde and lawe dothe fyll:

The worlde throughout as honye swete,
conuerting ioules from yll.

The heauens and the firmament,
doe wonderously declare:

The glozpe of god omnipotent,
his woozkes and what they are.

Eche daye declareth by his course,
an other daye to come:

And by the night we knowe lykewyse
a nightly course to runne.

There is no language, tong, oz speche,
where their sound is not heard:

In all the earth and coastes thereof,
their knowledge is conferde.

In them the Lorde made royally,
a settle for the sunne:

C.b.

Where

Psalmes of David

**Where lyke a Giant ioyfully,
he might his iourney runne.**

**And all the saye from ende to ende,
he compass rounde about:**

**No man can hide him from his heate
but he will finde him out.**

**So perfect is the lawe of God,
his testimonie sure:**

**Conuerſing ſoules, and maketh wiſe,
the ſimple and obſcure.**

**Juſt is the iudgement of the Lorde,
and gladdeth heart and minde:
Pure his precepte and geueth light,
to eyes that be tull blinde.**

**The feare of God is very cleane,
and dothe endure for euer:
The iudgementes of the Lorde are true,
and righteous altogether.**

**And moze to be embrace of thee,
then ſyned golde I ſaye:**

**The honye and the honye combe
are not ſo ſwete as they.**

**By them be all thy ſeruauntes taught
to haue thee in regarde:**

And

In Metre.

And in perfourmaunce of thesame,
there shalbe great rewarde.

But lord, what earthly man doth know
how oft he doth offende?

Than cleanse my soule from secreete sinne
my life that I maye mende.

And kepe me that presumptuous sinnes
preuayle not ouer me:

And than shall I be innocente,
and great offences flee.

Accept my mouthe and eke my hearte,
my woordes and thoughtes echeone:

For my redemer and my strength,

O Lorde thou art alone.

Exaudiat te deus. psal. xx.

As God preserued Christ his sonne,
in trouble and in thrall:

So whan we call vpon the Lorde,
he wyll preserue vs all.

In trouble and aduersitie,
the Lorde will heare thee styll:

The maiestie of Jacobs god,
wyll thee defende from yll.

And sende thee from his holy place,

hys

Psalmes of David

his helpe at euery nede:

And so in **S**ion stablish thee,
and make thee strong in dede.

Remembryng well the sacrifice,
that thou to him hast done:
And dothe receiue right thankefully,
thine offeringes euerichone.

According to thy heartes desire,
the lord will geue to thee:
And all thy counsell and deuise,
full well perfortme wyll be.

In thy saluacion we reioyce,
and magnifye the **L**orde:
That thy petitions and request,
preserued with his woorde.

The lord will his annointed saue,
I knowe wel by his grace:
And send him health fro his right hande
out of his holy place.

In charcts some put confidence,
and some in horses trust:
But we remember **G**od our lord,
that kepeth promise iuste.

Thei fall downe flatte, but we doe ryse
and

In Metre.

and stande by stedfastly:

Howe saue and helpe vs lord & kyng,
on thee whan we doe crye.

Domine in virtute, psal. xxi.

Christes kyngdome here he dothe descrybe,
with his eternall power:

All that ryse vp him to resiste,
his right hande shall deuoure.

O Lord howe ioyfull is the king,
in thy strength and thy power?
Howe vehemently he dothe reioyce,
in thee his sauoure.

For thou hast geuen vnto hym,
his godly heartes desyre:
To hym hast thou nothing denide,
of that he did requyre.

Thou didst preuent him with thy giftes
and blessinges manifolde:
And thou hast set vpon his head,
a crowne of perfect golde.

And whan he asked life of thee,
thereof thou madest hym sure:
To haue long lyfe, yea suche a life,
as euer should endure,

Greate

Psalmes of David

**Great is his glozpe by thy helpe,
thy benefite and ayde:**

**Great woozship and great honoz bothe
thou haste vpon him laide.**

**Thou wilt geue him felicitie,
that neuer shall decaye:
And with thy cherefull countenaunce,
wilt comfort him alwaye.**

**For why the kyng dothe strongly trust
in God for to preuaile:**

**Therefore his goodnes and his grace
will not that he shall quaille.**

**But let thine ennies feelee thy force,
and those that thee withstande:
finde out thy foes and let them feelee,
the power of thy right hande.**

**And like an ouen burne them Lorde
in fyre flame and fume:**

**Thine anger will destroye them all,
and fier will them consume.**

**And thou wilt roote out of the earth
their fruite that should encrease:
And from the nombie of thy folke,
their seede shall ende and cease,**

In Metre,

For why much mischief dyd they muse
against thy holy name:

Yet dyd they sayle and had no power,
for to perfourme the same.

Therefore shalt thou right valiauntlye
put them to flight and chase:

And charge thy bowestrings redily,
against thine enemies face.

Be thou exalted Lorde therefore
in thy strength every houre:

So shall we sing right soleinnely
praying thy might and power.

Ad te domine senavi. psal. xxv.

Forayde against her enemies,
the faithfull church do the praye:
For patience in aduersitie,
and for the perfect waye.

Lift mine heart to thee,
my god and guide most iuste:
Nowe suffer me to take no shame,
for in thee doe I truste.

Let not my foes reioyce,
nor make a scoyne of me:
And let them not be ouerthrowne,

that

Psalmes of David

that put their truste in thee.

Confounded are all suche,
whose doopnges are but vaine:

O Lorde therfore thy pathes and waies
Declare vnto me plaine.

Direct me in thy strength,
and teache me I thee praye:
Thou art my God and sauour
that helpst me every daye.

Thy mercyes manifolde,
I praye thee Lorde remember:
And eke thy pietie plentifull,
that dothe endure for euer.

Remember not the faultes,
and frailltie of my youth:
Remember not howe ignorant
I haue been of thy trueth.

For after my desertes,
let me thy mercy fynde:
But of thine owne benignitie,
Lorde haue me in thy minde.

His mercy is full swete,
his trueth the perfect waye:
Therefore the Lorde wyll geue a lawe,
to

In Metre.

to them that goe astray.

For all the waies of god,
are trueth and mercy both:

To them that seke his testament,
the witnes of his troth.

Now for thy holy name,

O Lord I thee intreate:

To graunt me pardon for my sinne,
for it is woonderous great.

Whoso doth feare the lord,
the lord doth him direct:

To leade hys lyfe in such a way,
as he doth best accept.

Hys soule shall euermore,

in goodnes dwell and stand:

hys sede and hys posteritie,

inherite shall the land.

To those that feare the Lord,

he is a firmament:

And vnto them he doth declare,

hys will and testament.

My eares and eke my heart,

to him I will aduance:

That plucke my feet out of the snare,

D.i.

of

Psalmes of David

Of wilfull ignoraunce.

With mercy me beholde,
to thee I make my mone:
For I am poore and solitary,
comfortlesse alone.

The troubles of myne heart,
are multiplyed in dede:
Bring me out of this misery,
necessitie and nede.

Behold my pueritie,
myne anguillie and my payne:
Remit my sinne and mine offence,
and make me cleane agayne,

O lord behold my foes,
how they doe still increase:
Pursuing me with deadly hate,
that fayn would liue in peace.

Preserue and kepe my soule,
and eke deliuer me:
And let me not be overthrowen,
because I trust in thee.

The iust and innocent,
by me doe sticke and stande:
Because I loke for to receiue,

In Metre,

my succour at thy hande.

Deliver lord thy folke,
that be of thy beliefe:

Deliver lord thine Iſrael,
from all hye payne and grieve.

Ad te domine clamabo. psal. xxviii.

This psalme setteth out the Phariseis,
with flattering heartes vncleane:
And sheweth how God is all our strength,
by Christ our onely meane.

O Lord I call to thee for helpe,
and if thou me forsake:
I shalbe likened vnto them,
that fall into the lake.

The voyce of thy supplicante heare,
that vnto thee doth crye:
When I lift vp my heart and handes
vnto thy heauens hye.

Repute not me among the sorte,
of wicked and peruerse:
That speake right sayre vnto their frenn,
and thinke full ill in heart.

According to theyr handy woorkes,

D.ii.

as

Psalmes of David

**as they deserue in dede:
And after their inuencions,
let them receiue their mede.**

**They not regarde the workes of God,
hys lawe ne yet hys loze:
Therfore will he their workes and them
destroie for euermore.**

**To render thanks vnto the lord,
how great a cause haue I:
My voice, my prayer, and my complaint
that heard so willingly.**

**He is my Shielde and fortitude,
my buckler in distresse:
My hope, my helpe, my heartes reliefe,
my song shall hym confesse.**

**He is our strength and our defence,
our enemies to resist:
The health and the saluacion,
of his elect by Christ.**

**Thy people and thyrne heritage,
thy blessed woord preserve:
Extolle thy flocke with faythfull foode,
that they may neuer swerue.**

Afferte

In Metre.

Afferte domino. psal. xxix.

As David did the temple decke,
with earthly sacrifice:
So Christes church with spirituall gyfes,
ye must adorne lykewise.

Gee to the lord ye potentates,
and princes of the world:
Ye rammes that gyde the christen flocke
geue laude vnto the lord.

Geue glozy to hys holy name,
and honoz hym alone:
Wozship him in his maiestie,
within his holy throne.

Hys voyce doth rule the waters all,
euen as hymself doth please:
He doth prepare the thunder clappes,
and gouerneth all the seas.

Of vertue is the voyce of God,
and woonderous excellent:
Of full great purpose and effect,
and much magnificent.

Hys voyce doth breake in Libanus,
the Cedze trees full long:

D.iii.

which

Psalmes of David

**Which for their highnes are comparde,
to mighty men and strong.**

**Whom God wil strike with fearful-
and make them ail as milde: (nes
As calves that come to sacrifice,
or unicornes full wyld.**

**Hys voyce deuidenth flames of fyre,
and shaketh the wildernes:
He maketh the desert quake for feare,
that called is Cades.**

**Hys voyce doth make the wilde hartes
and maketh the couert playne: (came,
And in his temple euery man,
hys glozy doth proclayme.**

**He stayed the rage of Moes flud,
and stopped the red see:
And kepeth hys seate as lorde and kyng,
in hys eternitee.**

**The lord doth geue hys people power
in vertue to increase:
The lord doth blesse his people eke,
with euerlasting peace.**

In Metre,

God promiserh saluacion,
to the repentaunt heart;
Of his mere mercy and his grace,
not for the mannes desert,

The man is blest whose wickednesse,
the lord hath cleane remitted:
And he whose sinne and wretchednes,
is hid also and couered.

And blest is he to whom the lord,
imputeth not hys synne:
Which in his heart hath hys no gyle,
noz fraude is found therein.

For whiles that I kept close my sinne,
in silence and constraint;
My bones dyd waste and weare awaye,
with dayly mone and playnt.

For night and day, thy hand on me,
so grieuous was and smert:
That all my bloud and humours moost
to drynes did conuert.

But when I had confest my faulces,
and shroue me in thy sight:
My self accusing of my sinne,
thou didst forgeue me quite.

Psalmes of David

**Let euery good man pray therfore,
and thanke the lord in tyme:
And than the floudes of euill thoughtes,
Shall haue no power of hym.**

**Whan trouble and aduersitie,
doe compasse me about:
Thou art my refuge and my ioye,
and thou doest ryd me out.**

**I shall instruct thee saith the lord,
how thou shalt walke and serue:
And bend mine yies vpon thy wayes,
and so shall thee p̄serue.**

**Be not therfore so ignoraunt,
as is the asse and mule:
Whose mouth without a rayne or byt,
ye cannot gyde or rule.**

**For many be the miseries,
that wicked men sustayne:
Yet vnto them that trust in God,
hys goodnes doth remayne.**

**Be mery therfore in the lord,
ye iust lift vp your voyce:
And ye of pure and perfect heart,
be glad and eke reioyce.**

Benedicam

In Metre.

Benedicam dominum, psal. xxxiii.

The Prophet Dauid prayseth God,
warning vs to forbear:
From euill, and exhorteth vs,
to liue in godly feare,

I will geue laude and honoz both,
vnto the lord alwayes:
And eke my mouth for euermore,
shall speake vnto his prayse.

I doe delight to laude the lorde,
in soule and eke in voyce:
That simple men that suffer payne,
may heare and so reioyce.

Therefore see that ye magnifye,
with me the liuing lord:
And let vs now exalt hys name,
together with one accorde.

For I my self besought the lord,
he aunswered me agayne:
And me deliuered in continent,
from all my feare and payne.

Whoso they be that him beholde,
and shew him their vnrest:
He dasheth not their countenaunce,

but

Psalmes of David

but graunteth their request.

**Wholo in their afflictions,
vnto the lord doth call:
He heareth their suite without delay,
and rideth them out of th'all.**

**The Angel of the Lord doth pitche,
hys tentes in euery place:
To saue all such as feare the lord,
that nothing them deface.**

**See and consideze well therfore,
that God is good and iust:
And they be blest that put in hym,
they onely sayth and truit.**

**Feare ye the lord hys holy ones,
aboue all earthly thing:
For they that feare the liuing lord,
are sure to lacke nothyng.**

**The mighty and the riche shall want,
pea, thyrst and hounge much:
But as for them that feare the lord,
no lacke shalbe to such.**

**Come nere therfore my children dere,
and to my woord geue eare:
I shall pou teache the perfect way,**

holy

In Metre.

how you the lord should feare.

Whoso would leade a blessed lyfe,
must earnestly deuyse:

Hys tong and lippes from all disceit,
to kepe in any wise.

And turne hys face from doing yll,
and doe the godly dede:

Enquire for peace and quietnes,
and folow her with spede.

For why, the yies of god aboue,
vpon the iust are bent:

Hys eares likewise are geuen much
to heare the innocent

The lord doeth frowne and bende hys
vpon the wicked trayne: (browes,

And cutteth away the memozy,
that should of them remayne.

But whan the iust dooe call and crye,
the lord doth heare them so:

That out of payne and miserye,
furthwith he letteth them goe.

The lord is kynd and mercifull,
to such as be contrite;

He saueth also the sorowfull,

The

Psalmes of David

the meke and pooze in spzite,

full many be the miseries,
thar righteous men doe suffre:
But out of all aduersities,
the lord doth them deliuer.

The Lorde doth so pzeferue and kepe,
the bones of hys alwaye:

That not so much as one of them,
doth perishe oz decaye.

The wicked dye full wretchedly,
they seke none other boote:
And those that hate the ryghteous men,
are pluckt bp by the roote.

But they that serue the liuing lord,
the lord doth saue them sound:
And who that put their trust in hym,
nothing shall them confound.

Beatus qui intelligit. psal. xli.

The Lord will helpe that man agayne,
thar helpeth poore and weake:
The passion here is figured,
and resurreccioneke.

The man is blest that carefull is,
the neddy to consider:

In Metre.

For in the season perillous,
the lord will him deliuer.

The Lord will make him safe & sound
and happy in the land:
And he will not deliuer hym,
into hys enemies hand.

And in his bed when he lyeth sicke,
the lord will him restore:
And thou O Lord wilt turne to health,
hys sickenes and his sore.

And in my sickenes thus say I,
haue mercy lord on me:
And heale my soule which is full woe,
that I offended thee.

Myne enemies gaue me ill report,
and thus of me they say:
When shall he dye that all his name,
may vanishe quite away?

And wheras they goe in and out,
for to beholde and see:
They muse much mischief in their hertes
whatsc their sayings be.

Myne enemies runne agaynst me still
together on a throng:

Psalmes of David

To take a counsell and conspire,
how they may doe me wrong.

Agreeing on a wicked woozd,
and doe determine playne:

Be he destroyed with death saye they,
he shall not ryle agayne.

The man eke that I trusted most,
with me did vse deceit:

Which eate with me the bread of lpe,
thesame for me layed wayte.

Haue mercy lord on me therfore,
and let me be preserude:

That I may render vnto them,
the thinges they haue deserude.

By this I know assuredly,
to be beloued of thee:

When that mine enemies haue no cause,
to trumpher ouer me.

Because that I am innocent,
lord strength me I thee pray:

And in thy presence poynt my place,
where I shall dwell for aye.

The lord the god of Israell,
be prayd now therfore:

Which

In Metre.

Which hath been everlastingly,
and shalbe evermore.

Judica me. psal. xlii.

The woefull mind whom wicked men,
would wish their ill infecte:
Doth call to god for light and truely,
hys steppes for to direct,

Judge and defend my cause O Lord,
from those that euill be:

From wicked and deceitfull men,
O lord deliuer me.

For of my strength thou art the God,
why puttest me thee for:
And why walke I so heavily,
oppressed with my foe:

Send out thy light and eke thy trueth,
and leade me with thy grace:
Bring me into thy holy hill,
and to thy dwelling place.

That I may to the altar goe,
of God my top and chere:

And on my harpe geue thanks to thee,
O God, my God most dere.

Why art thou than so sad my soule,

thus

Psalmes of David

thus troubled and astrayde:
Still trust in God, for yet will I
geue thanks to him for ayde,

Dens aatribus. psal. xliiij.

Gods people shewe how wonderously,
he holpe their fathers olde:
And much lament that now from them,
hys hand he doeth withholde.

Our eares haue heard our fathers
and reuerently recorde: (tell
The wonderous workes that thou hast
in alder time O Lorde. (doone

How thou didst weede the Gentiles out
and stroyed them with strong hande:
Planting our fathers in their place,
and gauest to them their lande.

It was not lord our fathers sworde,
that purchast them that place:
It was thy hande, thyne arme, thy light,
thy countenance and grace.

Thou art the kyng our god that holpe
Jacob in soondry wyse:
Led with thy power we threwe down such
as did agaynst vs ryle.

We trusted not in bowe ne sweorde,
 thei coulde not saue vs sounde:
 Thou keptst vs from our enemies rage,
 thou didst our foes confounde.

And still we boast of thee our God,
 and prayse thy holy name:
 Yet now thou goest not with our host
 but leavest vs to shame.

Whereby we flee before our foes,
 and so be ouer trode:
 Yea killed of Heathen folke lyke shepe,
 and scattered all abode.

Thy people thou hast sold like slaues,
 in open market steepe:

For no rewarde as though they were,
 of none accompte in dede.

And to our neighbours thou hast made
 of vs a laughing stocke:

And those that rounde about vs dwell,
 at vs doe grinne and mocke.

The Gentles talke, the people scoyne,
 we be ashamed to see:

Howe full of slaundze and reproche,
 our wicked enemies be,

Psalmes of David

For all this we forgot not thee,
nor yet thy couenaunt bꝛake:
We turne not backe our heartes fro thee
nor yet thy pathes forsake.

Yet thou hast trode vs downe to duste,
where denues of dragons bee:
And couered vs with deadly darke,
and great aduersitee.

And if we had forgot thy name,
and helpe of Idols sought:
Than hadst thou cause vs to correct,
but Lorde thou knowest our thoughte.

And howe that for thy sake, O Lorde,
we be tormented thus:
As shepe were to the shambles sent,
right so thet deale with vs.

Up Lorde why sleepest thou, awake,
and leaue vs not for all:

Why hidest thou thy countenance,
and doest forget our thrall?

For downe to dust our soule is brought,
our wombe to earth dothe take:

Arise, helpe and deliuer vs
Lorde for thy mercies sake.

Audite

In Metre.

Audite hec gentes. psal. xlix.

Though riche men doe oppresse the poore,
discourage not therefore:
For vainely trustyng in theyr goodes,
they perishe euermore.

All people hearken and geue eare
to that that I shall tell:
Bothe high and lowe, both riche & pooze
that in the worlde doe dwell.

For why my mouthe shall make dys-
of many thinges right wise: (course
In vnderstanding shall my hearte,
his studie exercise.

I will encline mine eare to knowe,
the parables so darke:
And open all my doubtfull speache,
in Metre on my harpe.

The wicked dayes and euill tyme,
why shoulde I feare and doubt:
When the oppzessours mischieuous,
doe compasse me about:

For some there bee that riches haue,
in whome their trust is mozte:
And of their treasures infinite,

E. u.

them

Psalmes of David

themselves doe bragge and boaste.

No man can yet by any meane,
his brothers death redeme:
Or make agreement accepta-
ble vnto God for hym.

Or paye the ransome for his soule,
that he maie liue for euer:
And taste of no corruption,
this lyeth in no mannes power.

We see that wise men dye as soone,
as foolishhe men and fonde:
And bothe doe leaue to other men,
their goodes and eke their londe.

Although they build them houses faire
and doe determine sure:
To make their name right great in earth
for euer to endure.

We see againe it is not geuen,
with riches to haue reste:
But in that point a riche man is,
compared to a beast.

This is the foolishhe waye they walke
with pompe to get them fame:
And all their frendes that folowe them

doe muche commende the same.

Whō death wil sone deuout like shepe
whan thei are brought to hell:

Then shall the iust in light reioyce,
whan thei in darkenes dwell.

Yet for all this I truste that God,
will saue my soule from paine:
And from all suche infernall power,
and comfort me againe.

If any man waxe wonderous ryche
feare not I saie therfore:
Although the glorie of his house,
increaseth more and more.

For when he dieth of al these thinges
nothing shall he receiue:
His glorie wil not folowe hym,
his pompe will take her leaue.

Yet in this lyfe he taketh himselfe,
the happiest vnder sunne:
And dothe commende all other men,
that doth as he hath done.

But when he shall goe to his kinde,
where his forefathers bee:

He shall his felowes finde full darke,

Psalmes of David

that light shall neuer see.

A foolishhe man whom riches hath
to honour thus p̄fardē:

That doth not knowe and vnderstande,
is to a beast comparde.

Deus deus meus, psal. lxiii.

Whereas Christes kingdome is oppresse,
the iuste desyre of God:

Above al wealth that his pure woorde,
maie freely come abroad.

O God my God, I watche to come,
to thee in all the haste:

For why, my soule and bodey bothe,
doe thirst of thee to taste.

As drought of earth would water haue,
so I desire eche houre:

For to beholde thy holy house,
thy glozpe and thy power.

Thy goodnesse passeth worldly lyfe,
and these vncertaine dayes:

My lippes therefore shall geue to thee,
due honour laude and prayse.

And whiles I liue I wyll not fayne,
to woozship thee alwaie:

And in thy name I shall liue vp,

In Metre.

my handes when I doe praye.

My soule is greatly satisfide,
and careth wonders well:

Whā that my mouth with ioyful lippes
thy laude and prayse doth tell.

Bothe in my bed I thinke of thee,
and in the euening tide:

Foz vnder couert of thy winges,
thou art my ioyfull guide.

My soule dothe surely sticke to thee,
thy right hande is my power:

And those that seeke my soule to stroye,
the sweorde shall them deuoure.

The kyng and all men shall reioyce,
that doe professe gods woorde:

Foz lypers mowthes shall nowe be stopt,
that haue the trueth disturbde.

Exurgat deus. psal. lxviii.

Chriftes glorious kingdome is declarde,
and howe he should ascende:

The church throughout the world doth ioy,
she Iewes lawe taketh his ende.

L Et God arise and than his foes,
will turne themselues to flight:

C.iii.

¶ps

Psalmes of Dauid

His enemies then wyl runne abroade,
and scatter out of sight.

And as the syer doth; melt the ware,
and winde blowe smoke awaye:
So in the presence of the Lorde,
the wicked shall decaye.

But when the Lorde shall come to vs
let righteous men reioyce:
Let them be glad and mery all,
and cherefull in their voyce.

And syng out laude vnto the Lorde,
his name to magnifie:
That sitteth as a sauoure,
aboue the starrpe skye.

That same is he that is aboue,
within the holy place:

That father is of fatherlesse,
and iudge of wiewowes case.

That same is he that in one minde,
the householde dothe p̄serue:

That bringeth bonde men out of thral,
when wicked men doe sterue.

When thou wentest out in wylbernes
thy maiestie did make:

The

In Metre.

The earth to quake, the heauens droppe,
the mount Sinai to shake.

Thine heritage with droppes of grace
full liberally is weaht:
And when thy people mourne and plain
by thee they be refresh't.

There shall thy congregacion dwell,
where thou doest pounte the place:
Yea for the poore thou doest prepare,
of thine especiall grace.

Thou doest comend thy worde O lord
and geue thine holy spyte:
To all that preache thy ghospell pure,
thy glorie and thy might.

Kinges to their hostes shall flee away,
thy worde shall geue the fople:
The householde of the liuyng Lorde,
shall than deuide the spoyle.

Than shall the churche bee innocent,
and white as siluer fine:
And in good lyfe more oziently,
than beaten golde shall shine.

When he that ruleth earthly kynges
the earth shall order so:

E. v.

Than

Psalmes of David

Chan shall the hyll of Salmon be,
as white as milke or snowe.

Sing Basan is the hyll of God,
and fruitefull euery whyt:

Chan ye the members of that hyll,
why hop ye out of it?

Sing god is pleased wonders well,
to dwell within this hyll:

And therein dothe determine plaine,
for to continue still.

Whose charrets and his Aungels eke,
be thousandes on a thronge:

As in his mount of Sinai,
the Lorde is them among.

The Lorde ascended vp on hye,
and led them bounde with hym:
That long before in bondage laye,
of death and deadly synne.

And as a man receiued giftes,
and gaue them vnto men:
Yea to his foes he gaue his spalte,
that God might dwell in them.

Nowe prayesd be the Lorde therefore
and dayly let vs prayse:

Our

In Metre.

Our god that with his benefites,
Doth prosper vs alwayes.

He is the God from whom alone,
Saluacion commeth plaine:

He is the God by whome we scape,
from euerlasting paine.

This god wil wound his ennies head
and breake the heary scalpe:

Of those that in their wickednes,
continualle doe walke.

From Basan will I bring saide he
my people and my shepe:

And all mine owne as I haue done
from daungier of the depe.

And make them dippe theyr feete in
of those that hate my name: (bloud

And dogges shal haue their tonges em-
with licking of thesame. (brewed

All men maie see howe thou, O God,
thine enemies doest deface:

And howe thou goest as God and king,
into thy holy place.

The singers goe before with ioye,
the minstrels folowe after:

And

Psalmes of David

And in the midst the damosels playe,
With timbrell and with taber.

Nowe in thy congregacions,
O Israell prayse the Lorde:
And from the bolome of thy heart,
Geue thanks with one accorde.

Thy chiefe is litle Benjamin,
thy counsell Princes been:
of Iuda and of Sabulon,
and eke of Reptalim.

As god hath geuen power to thee,
so Lorde make fyrm and sure:
The thing that thou hast wrought in vs
for euer to endure.

Than for thy temples sake shal kinges
geue gistes to thee alwaies:
Greater then at Ierusalem,
of euerlasting prayse.

When thou shalt wast the waueryng
that rage against all right: (folke
The stout, the nice, the money men,
and those that loue to fight.

Than out of Egypt shal they come,
that long haue been full blinde:

The

In Metre,

The Gentiles than shall reconple
to God their synnefull minde.

Than shall the kingdomes of the earth
sing prayles to the Lorde:
That ouer all dothe sit and sende,
to vs his mightie wooorde.

Therefore the strength of Israell,
ascribe to God on hye:
Whose might & power doth far extend,
aboue the cloude skye.

Gods holines is wonderfull,
and dread for euermore:
And he will geue his people power,
prayed be god therefore.

Quam bonus, Israell. psal. lxxiii.

He wondereth howe the foes of God,
doe prosper and increase:
And howe the good and godly men,
doe seldome lyue in peace.

Howe good is god to suche as bee,
Of pure and perfect heartes:
Yet slip my feete awaye from hym,
my steppes decline a parte.

And why, because I fondely fall,

Psalmes of David

in enuie and disdaine:

That wicked men all thynges enioye,
without discase oz paine.

And beare no yoke vpon their necke
nor burden on their backe:

And as for store of worldly goodes,
thei haue no want oz lacke.

And free from all aduersitie,
when other men be shent:

And with the reste thei take no part,
of plage oz punishment.

Whereby thei bee full gloriously,
in pride so high extolde:

And in their wrong and violence
be wrapt so manifolde.

That by aboundaunce of their goodes
thei please their appetite:

And doe all thynges accordingly,
vnto their heartes delite.

All thynges are vyle in their respecte,
sauing themselues alone:

Thei bragge their mischief openly,
to make their power be knowne.

The heauens and the liuing Lorde,
they

In Metre.

they care not to blaspheme:
And loke what thyng they talke or saye,
the worlde doth well esteeme.

The flocke therfore of flatterers,
doe furnishe vp their frame:
For there they be full sure to sucke,
some profit and some gaine.

Tushe tushe say they vnto themselves,
is there a God aboue?
That knoweth and suffereth all this yll,
and will not be reproue?

Loe, ye maye see howe wicked men,
in riches styll increase:
Rewarded well with worldlye goodes,
and liue in rest and peace.

Than why doe I from wickednes,
my fantasie refraine:
And washe my handes with innocentes,
and clense my heart in baine?

And suffer scourges every daye,
as subiect to all blame:
And every morning from my pouth,
sustaine rebuke and shame:

And I had almost saide as they,
misking

Psalmes of David

misliking mine estate:

But that I should thy children iudge
as folke vnfortunate.

Then I berhought me how I might,
this matter vnderstande:

But yet the labour was to great,
for me to take in hande.

Untyll the time I went into,
thy holy place, and then:

I vnderstoode right perfectly,
the ende of all these men.

And namely howe thou settest them
vpon a slipperie place:

And at thy pleasure and thy will,
thou doest them all deface.

Thou lord how sone doe they consume
and fearefully decaye:

Much like a dreame when one awaketh
their image passeth an aie.

Thus grieved was my heart full sore,
my minde was muche oppresse:

So tonde was I and ignoraunt,
and in thy sight a beast.

Yet neuerthelesse by my right hande,
thou

In Metre.

thou holdest me alwayes fast:
And with thy counsell doest my gyde,
to glory at the last.

What place is there prepared than,
for me in heauen aboue?

There is nothing in earth lyke thee,
that I desyre or loue.

My fleshe and eke my heart doe fayle,
but god doth fayle me neuer:

For of my heart god is the strength,
my porcion eke for euer.

And loe, all such as thee forsake,
Shall perishe euerychone:
And those that trust in any thing,
sauiug in thee alone,

Attendite. psal. lxxviii.

The couenaunt and the woonderous workes,
of God in Israell:

And how he proued them with plagues,
and yet how oft they fell.

At tend my people to my lawe,
and to my wooz des encline:

My mouth shall speake straunge para-
and sentences diuine. (bles

II. i.

Whiche

Psalmes of David

**Which we our selues haue hearde and
euen of our fathers olde:** (seene

**And which for our instruction,
our fathers haue vs tolde.**

**Because we should not kepe it close
from them that should come after:
But shewe the power and gloz of God,
and all hys workes of wonder.**

**With Jacob he the couenaunt made,
how Israell should liue:
And made their fathers thesame lawe
vnto theyr children geue.**

**That they and theyr posteritie,
that wer not sprung bp tho:
Should haue the knowledge of the law
and teache theyr sede also.**

**That they might haue the better hope
in God that is aboue:
And not forget to kepe hys lawes,
and his pzeptes in loue.**

**Not being as theyr fathers wer,
a kynd of such a sprite:
That would not frame their wicked her
to know their God aright.**

**(res
How**

In Metre.

How went the people of Ephraim,
they? neighbours for to spoyle?
Shooting their dartes the daye of warre,
and yet they toke the spoyle?

For why, they did not kepe with God,
the couenaunt that was made:
Nor yet would walke or leade their liues
according to hys trade.

But put into obliuion,
hys counsell and his will:
And all his woorkes most magnifiquie,
which he declared still.

What woonders to our forefathers,
dyd he himselfe disclose:
In Egypt land within the field,
that called is Thaneos.

He dyd deuyde and cut the sea,
that they might passe at once:
And made the waters stand as still,
as doth an heape of stones.

He led them secret in a cloude,
by day whan it was bright:
And all the night when darke it was,
with fyre he gaue them light.

Psalmes of Dauid

He brake the rockes in wilderness,
and gaue the people drinke:
As plentifull as when the Depes,
doe flowe by to the bynke.

He drew out riuers out of rockes,
that wet both drye and harde:
Of suche aboundaunce that no floudes,
to them might be comparde.

Yet for all this against the lord,
they synne did still increase:
And spured him that is most high,
to wrath in wilderness.

Attempting hym within their heartes;
lyke people of mistrust:
Requiting such a kynd of meate,
as serued to their lust.

Saying with murmuracion,
in their vnfeithfulness:
Canuot this god prepare for vs,
a feast in wilderness?

Beholde, he strake the stony rocke,
and floudes furthwith did flowe:
Doubt not that he can geue hys folke,
both bread and fleshe also.

When god heard this he waxed wroth
with Jacob and hys sede:

So did his indignacion,
on Israell procede.

Because they did not feithfully,
believe and hope that he:
Could alwayes helpe and succour them,
in their necessitee.

Wherefoze he did commaund the clow-
furth with they bzake in sunder: (des,
And rained downe (manna) for them to eate
a foode of mikell woonder.

When earthly men with Angels foode
wer fed at they request:

He bad the East wind blowe away,
and brought in the south west.

And rayned downe fleshe as thicke as
and foule as thicke as sand: (dust

Which he did cast amid the place,
where all their tentes did stand.

Then did they eate exceedingly,
and all men had their filles:

Nothing did want to their desyre,
he gaue them all their willes.

Psalmes of David,

But as the micate was in their mouthes
hys wrath vpon them fell:
And slewe the flower of all the youth,
and choyse of Israell.

Yet fell they to theyr wonted sinne,
and still they did hym grteue:
For all the woonders that he wrought,
they had no fast belicfe.

Their dayes therfore he shortened,
and made their honour bayne:
Theyr peres dyd waste and passe awaye,
with tertout and with payne.

But cuer when he plaged them,
they sought hym by and by:
Remembryng then he was their strength
their helpe and God most hye.

Though in their mouthes they did but
and flatter with the lord: (glose
And with their tonges & in their lippes,
dissembled euery woord.

For why, their hertes wer nothing bent
to hym nor to hys trade:
For yet to kepe oz to perfourme,
the couenaunt that was made.

In Metre,

Yet was he still so mercifull,
When they were euer to dye:
That he forgave them their misdoedes
and would not them destroye.

Yea many a time he turned his wrath
and did himselfe auise:
And would not suffer all his whole
displeasure to asple.

Considering that they were but fleshe,
and euen as a winde:
That passeth away and cannot well,
returne by his owne kynde.

How often times in wilderness,
did they their lord prouoke?
How did they moue and stirre theyr lord
to plague them with his stroke?

Yea when they were conuerted well,
of purpose they would moue:
The holy one of Istaell,
hys power for to proue.

Not thinking of his hand and power,
nor of the day when he:
Delivered them out of the bon-
dage of the enemye.

Psalmes of David.

**Now how he wrought his miracles,
As they themselves behelde:**

**In Egypt, and the wonders that
he did in Zoan feldes.**

**Now how he turned by his power,
their waters into bloud:**

**That no man might receiue his drynke,
at riuer ne at floud.**

**Now howe he sent them flies and lyce,
which did vpon them craull:**

**And fylled the countrey full of frogges,
to trouble them withall.**

**Now how he did commit their feustes,
vnto the caterpillar:**

**And all the labour of their handes,
he gaue to the grasshopper.**

**With hailstones he destroyed their vine
so that they wer all lost: (nes**

**And also their mulberry trees,
he did consume with frost.**

**And yet with haylestones once agayn,
the lord their cattell smote:**

**And al their flockes and herdes likewise,
with thunderboltes full hote.**

In Metre,

He cast vpon them in his pyre,
and in his fury strong:
Displeasure, wrath, and Hungers ill,
to trouble them among.

Then to his wrath he made a waie,
and spared not the least:
But gaue vnto the pestilence,
the man and eke the beast.

He strake also the fyrst bozne all,
that vp in Egypt came:
And all that they had laboured for,
within the tentes of Ham.

But as for all his own dere folke,
he did preserue and kepe:
And caried them through wildernes,
euen lyke a focke of shepe.

Without all feare both safe and sound
he brought them out of thral:
Wheras their foes with rage of sea,
wet ouerwhelmed all.

And broughte them oute into the borders
of his holy lande:
Euen to the mount which he had pur-
chased with his right hande.

And

Psalmes of David

And there call out the heathen folke,
and did their lande deuide:
And in their tentes he set the tribes
of Israell to abyde.

Yet for all this their God most high,
they spured and tempted still:
And would not kepe his testament,
nor yet obey hys will.

But as their fathers turned backe,
euen so they went astray:
Such lyke a bowe that would not bend
but brake and start away.

And grieved him with their hill alters,
their lightes and with their fyre:
And with their Idols vehemently,
prouoked him to Ire.

Therwith hys wrath began agayne
to kyndle in his brest:
The naughtines of Israell,
he did so much detest.

Than he forsoke the tabernacle,
of Silo where he was:
Right conuersaunt with earthly men,
euen as his dwelling place.

Than

In Metre.

Then suffered he their myght and po^r
in bondage for to stande: (wes
And gaue the beauty of hys folke,
into their enemies hande.

And did commit them to the sword,
wooth with his heritage:
The yong men w^{er} deuoured with fyre,
maydes had no mariage.

And with the sword the priestes also,
did perishe euerychone:
And not a wiewow left alyue,
they^r fault for to bemone.

And than the lord began to wake,
lyke one that slept a tyme:
Or lyke a souldier that had been,
refreshed well with wyne.

With emerauwdes in the hinder partes
he strake hys enemies all:
And put them then vnto a shame,
that was perpetuall.

Then he the tent and tabernacle,
of Joseph did refuse:
As for the trybe of Ephraim,
he would in no wise chuse.

But

Psalmes of David

But chose the trybe of Iuda;
Wheras he thought to dwell:
Euen the mount of Syon,
which he did loue so well.

Wheras he did his temple build,
both sumptuously and sure:
Like to the ground which he hath made
for euer to endure.

Then chose he David him to serue,
hys people for to kepe:
Whiche he toke vp and brought awaye,
euen from the foldes of shepe.

As he did folow the ewes with yong,
the lord did hym auance:
To fede hys people of Israell,
and hys inheritaunce.

Then David with a feithfull heart,
hys flock and charge did fede:
And prudently with al hys power,
did gouerne them in dede.

Benedic anima mea. psal. ciii.

To God for all his benefites,
we render thanks echeone:
who knoweth the fraytie of vs all,
and helpeth vs alone.

In Metre.

My soule geue laude vnto the lord,
my sprite shall doe the same:
And all the secretes of my heart,
praise ye hys holy name.

Geue thanks to god for all hys giftes,
Owe not thy selfe vnkynde:
And suffre not hys benefites,
to slippe out of thy mind.

That gaue thee pardon for thy synne,
and thee restored agayne:
For all thy weake and frayle disease,
and healed thee of thy payne.

That did redeme thy lyfe from death,
from which thou couldest not flee:
Hys mercy and compassion both,
he did extend to thee.

That filled with goodnes thy desyre,
and did prolong thy youth:
Lyke as the Eagle casteth her byll,
wherby her age reneweth.

The lord with iustice doth reuenge,
all such as be opprest:
The patience of the perfect man,
is turned to the best.

Psalmes of Dauid

His waies and his commaundementes
to Moses he did shewe:

His counsels eke with his consentes,
the Israelites doe knowe,

The lord is kynd and mercifull,
when sinners doe hym grieue:
The slowest to conceiue a wrath,
and readiest to forgeue.

He chideth not vs continually,
though we be full of stryfe:
Nor kepeth out faulces in memozy,
for all our synfull lyfe.

Nor yet accordyng to our sinnes,
the lord doth vs regarde:
Nor after our iniquities,
he doth not vs rewarde.

But as the space is woonderous great
twixt earth and heauen aboue:
So is hys goodnes much more large
to them that doe hym loue.

He doth remoue our spines from vs,
and our offences all:
As farre as is the sunne rysing,
full distant from hys fall.

And

In Metre,

And looke what pietie parentes dere,
vnto theyr childzen beare:
Lyke pietie beareth the lord to such,
as worſhypp hym in feare.

The lord that made vs knoweth our
our moulde and faſhion iuſt: (Shape
How weake and ſeaple our nature is,
and how we be but duſt.

And how the tyme of mortall men,
is lyke the withering haye:
Or lyke the floure right fayre in felde,
that fadeth full ſoone away.

Whole glosſe and beauty ſtormy winde
doe vtterly diſgrace: (Des
And make that after their aſſaultes,
ſuch bloſſomes haue no place.

But yet the goodnes of the lord,
with hys ſhall euer ſtand:
Their childzens childzen doe receiue,
hys righteouſnes at hand.

That they maie kepe their promiſes,
with all their whole deſyre:
And not forget to doe the thyng,
that he did them requite,

The

Psalmes of Dauid

The heauens hye are made the seate,
And footestoole of the lord:
And by hys power imperiall,
he gouerneth all the world.

Ye Angelles and ye vertuous men,
laude ye the lord I say:
That ye may both fulfill his hestes,
and to hys woordes obey.

Hys hoste and eke hys ministers,
ceasse not but laude him still:
And ye also that execute,
hys pleasure and his will.

Let all his woorkes in euey place,
geue laude vnto the lord:
My heart, my mynd, and eke my soule,
shall therunto accorde.

Ad dominum cmm. psal. cxx.

The good men crye and much lament,
that they so long doe dwell
In company of carnall men,
the sonnes of Ismaell,

In trouble and in thral,
vnto the lord I call

And

And he dothe me comforte:

Deliver me I saye,
From lyers lippes alwaye,
And tongue of false reporte.

Howe hurtfull is the thing,
Or els howe dothe it sting,
The tongue of suche a lyer?

It hurteth no lesse I wene,
Then arrowes sharpe and kene,
Of whote consuming fyre.

Alas to long I dwell,
With the sonne of Ismaell,
That Chedar is to name:

By whom the folke electe,
And all of Isaackes secte,
Are put to open shame.

With them that peace did hate,
I came a peace to make,
And set a quiete life:

But when my woorde was tolde,
Causelesse I was controlde,
By them that woulde haue strife.

Psalmes of Dauid

Ad te euani.

psal. cxxiii.

The poore in spirit waite for the Lorde,
yllche: some grace attrai'ne:
The proude and welchv pharisees,
the simple folke ou dayne;

O Lorde that heauen doest possesse,
I lift mine eyes to thee:
Euen as the seruaunt lifteth his,
his maisters handes to see.

As handmaides watche their mistres
some grace for to atchieue: (handes
So we beholde the Lorde our God,
tyl he doe vs forgeue.

Lorde graunt vs thy compassion,
and merce in thy sight:
For we be filled and ouercome,
with hatred and despight.

Our mindes be stufted with great re-
the riche and mozt' dely wise: (buke
Doe make of vs their mockyng stocke,
the proude doe vs despyse.

Beati omnes.

psal. cxxviii.

God

In Metre.

God bleſſeth with his benefites,
the man and eke the wiſe:
That in his wayes doe rightly walke,
and feare him all their lyfe.

Bleſſed art thou that feareſt God
and walkeſt in his waye:

For of thy labour thou ſhalte eate,
happy art thou I ſaye.

Like fruitful vines on the houſe ſides
ſo dothe thy wyfe ſpring out:

Thy children ſtande lyke olive buddes,
thy table rounde about.

Thus art thou bleſt that feareſt god;
and he ſhall let the ſee:

The promiſed Hieruſalem,
and his felicitee.

Thou ſhalt thy childrens children ſee,
to thy great ioyes increaſe:

Full quietly in Iſraell,
to paſſe their time in peace.

❖(F I N I S)❖

Here ende the Pſalmes drawen into Engliſhe
Metre, by. M. Sterneholde.



To the Reader.



How haste here (gentle reader)
vnto the Psalmes that were
drawne into Englyshe metre,
by. M. Sternholde .vii. mee
adioyned: Not to the intente
that they shoulde bee sathered
on the dead manne, and so through hys estimation to
bee the more hyghely esteemed: Neyther for that
they are in myne opinion (as touchyng the Metre)
in any parte to bee compared with his moste exquisite
dooynges. But especially to fyll vp a place,
whiche elles shoulde haue been voyde, that the booke
maye ryse to his iuste volume. And partely for that
they are fruitfull, althoughe they bee not fine: And
comfortable vnto a Chrystian mynde, althoughe
not so pleasauit in the mouth or eare. Wherefore, If
thou (good reader) shalte accepte and take thys my
doying in good part, I haue my heartes desire herein.
Farewell.



Psalmes of Dauid in Metre.

Exaltabo te domine. psal. xxx.

The church that ghostly Israell,
Her Lorde and God doth prayse:
Whiche from the dreade of death and hell,
Dothe her defende alwayes.

All laude and prayse with heart and
O lorde I geue to thee: (voice
Whiche wilt not see my foes reioyce,
Nor triumphe ouer me.
O Lorde my God to thee I cride,
In all my paine and griefe:
Thou gauest an care and didst proude
To ease me with reliefe.
Of thy good will thou hast calde backe
My soule from hell to saue:
Thou doest relieue when strength dothe
To kepe me from the graue. (lacke
Sing praise ye saintes that proue & see,
The goodnes of the Lorde:

G.iii.

In

Psalmes of David

In memorie of his maiestee,
Keiope with one accorde,
For why, his anger but a space
Both last, and slake againe:
But yet the fauour of his grace,
For euer dothe remaine.
Though gripes of grief and panges ful
Doe chaunce vs ouer night: (soze,
The lorde to ioye shall vs restore,
Before the daye be light.
When I enioyed the world at wyl,
Thus would I boiste and saye:
Trueth I am sure to feele none yll,
This welth shall not decaye.
For thou O Lorde of thy good grace,
Hast sent me strength and aide:
But when thou turndst away thy face
My minde was soze dismaide.
Wherefore againe yet did I crye,
To thee, O Lorde of might:
My God with plaintes I did applye,
And praide both daye and night.
What gaine is in my bleude laide I,
He

In Metre.

If death destroye my daues:
Dothe dust declare thy maiestie,
Or yet thy truth doth praise:
Wherefore my God some pittie take,
O Lorde I thee desyre:
Doe not this simple soule forsake,
Of helpe I thee require.
Than didst thou turne my griefe & woe,
Unto a cherefull boyce:
The mourning weede thou tokest me fro
And madest me to reioyce.
Wherefore my soule vncessantly,
Shall sing vnto thy prayse:
My Lorde my God to thee will I,
Geue laude and thanks alwayes.

Exultate in fili.

psal. xxxiii.

¶ To prayse the Lord with ioye thei ought,
whiche are accepte through fayth:
God by his worde eche thing hath wrought,
All mans defence decayeth.

G. iiii.

Ye

YE ryghteous in the Lorde reioyce,
 It is a seynly sight:
 That vpright me with thankeful voice
 Should praise the god of might.
 Praise ye the Lord with harpe and song,
 In Psalmes and pleasaunt thynges:
 With lute and instrument among,
 That soundeth of ten stringes.
 Syng to the Lorde a songe most newe,
 With courage geue hym prayse:
 For why his worde is euer true,
 His workes and all his waics.
 To iudgement, equitie, and right,
 He hath a great good wyl:
 And with his giftes he dothe delight,
 The earth throughout to fyll.
 For by the woorde of God alone,
 The heauens all were wrought:
 Their hoostes and powers euerycheone
 His breath to passe hath brought.
 The waters greate gathered hath he,
 On heapes within the thore:
 And hid them in the depth to bee,

In Metre.

As in an house of store.
All men on earth bothe least and moſte
Feare ye the Lorde his lawe:
Ye that inhabite in eche coſte,
Dede hym and ſtande in awe.
What he commaunded wrought it was
At once with preſente ſpede:
What he dothe will is brought to paſſe
With full effecte in dede.
The counſels of the nations rude,
The Lorde dothe dꝛiue to nought;
He dothe deſeate the multitude,
Of their deuſe and thought.
But his decrees continue ſtyll,
Thei neuer ſlacke or ſwage:
The motions of his minde and wil,
Take place in euery age.
O bleſte are they to whom the Lorde,
A God and guide is knowne:
Whom he doth chuſe of mere accorde,
To take them as his owne.
The Lorde from heauen caſt his ſyght,
On men mortall by byrthe:

G. v.

Conſi:

Psalmes of David

Considering from his seat of might,
The dwellers on the earth.

The lord I saie, whose hand hath wrought
Mans heart, & doth it frame: (ghe,
For he alone dothe knowe the thought
And working of the same.

A king that trusteth in his host,
Shall nought preuaile at length:

The man that of his might doth boaste,
Shall fall for all his strength.

The heapes of horsemen eke shall faile,
Their sturdy stedes shall sturue;

The strength of horse shall not preuaile
The rider to preserve.

But loe, the eyes of God intende,
And watche to aide the iust:

With suche as feare hym to offende,
And on his goodnes truste.

That he of death and all distresse,
Maye set their soules from dreede:

And if that darth the lande oppresse,
In hunger them to feede.

Wherfore our soule dothe still depende

On

In Metre.

On God our strength and staye:
He is the shield vs to defende,
And drive all darteres awaye.
Our soule in god hath ioye and game,
Reioysing in his might:
For why, in his moste holy name,
We hope and muche delight.
Therefore lette thy goodnes, O Lorde,
Still present with vs bee:
As we alwayes with one accorde,
Doe onely truste in thee.

Quemadmodum desiderat. psal. xlii.

The faithfull soule afflicted here,
Dothe sigh, complaine and crye:
Vnto the Lorde for to drawe nere,
Whome wicked men defye.

Like as the hart doth breathe & braye
The wellspringes to obtaine:
So dothe my soule desire alwaye,
With thee, Lorde, to remaine.
My soule doth thirste and would drawe
The liuing God of might: (neare
D

Psalmes of David

When shall I come and appeare,
In presence of his sight:
The teares all tymes are my repaste,
Which from mine eyes doe slide:
When wicked men crye out so fast,
Where now is God thy guide:
For comforte this I call to minde,
And stretch my strength abrode:
That with the holy I shall finde
Health in the house of God.
Enioying with a ioyfull voyce,
There full quiete and rest:
As with a sorte that doe reioyce,
And celebrate a feast.
My soule why arte thou sad and soure,
Why troublest me so sore:
Trust in the Lord and praise his power,
That dothe thy health restore.
When that my soule in me, O Lord,
Dothe fainte, I thinke vpon:
The lande of Iordan, and recorde,
The litle hill Hermon.
One grieve an other in doth call,

In Metre.

As cloudes burst out their boycē:
The floudes of euils that doe fall,
Runne ouer me with noyle.
But yet the Lord of his goodnes,
Dothe helpe at all assaies:
Wherefore eche nighte I will not ceasse
The liuing god to prayse.
I am perswaded thus to saye,
To him with pure pretence:
O Lord thou art my guide and staye,
My rocke and my defence.
Why doe I then in pensifenes,
Hanging the head thus walke:
Why le that myne enemies me oppresse
And bere me with their talke:
For why, thei perse mine inwarde partes
With pangues to be abhorde:
Whē thei crie out w stubburne heartes
Where is thy God thy Lord:
So lone why dost thou faint and quaille
My soule with paines opprest:
With thoughtes why dost thy self assaile
So soze within my breste:

Truste

Psalmes of David

Truste in the Lorde thy God alwayes,
And thou the time shalt see:
To geue him thakes with laude & praise
For health restorede to thee.

Quid gloriaris. psal. lii.

The wicked that the Lorde despise,
And truste in worldly strength:
With such a vile deceit and iyes,
Shalbe destroyde at length.

Why dost thou Tyrant boast abroad
Thy wicked woorkes to praise?
Dost thou not knowe there is a god,
Whose strength dothe laste alwayes?
Why doth thy mind yet still deuise,
Such wicked wiles to warpe?
Thy tongue but true, in forging lyes,
Is like a rasour sharpe.
On mischief why dost see thy minde,
And wilt not walke by right?
Thou hast more lust false tales to finde
Than bring the truth to light.
Thou dost delite in fraude and guyle,
In

In Metre.

In craft, disceite and wrong:
Thy lippes haue learnde the flatterring
O false Licencefull tongue. (file
Therefore shal god thy strength confound,
And plucke thee from thy place;
Thy scide and roetes fro of the ground,
At once he shall deface.
The iuste when they beholde thy fall,
With feare wyl praysle the Lorde:
And in reproche of thee withall,
Crye out in onc accorde.
Beholde the man which would not take
The Lorde for his defence:
But of his goodes his God did make
And trust his owne pretence.
But I an oliue freshe and grene,
Shall spring and sprede abroad:
For why, my truste all tymes hath bene
Upon the liuyng God.
For this therefore wyl I geue praise,
To him with heart and voyce:
I will set forth his name alwayes,
Wherein his saintes reioyce.

Psalmes of David

Deus venesunt, psal. lxxix,

Here are set soorth the sore assaules,
That wicked men inuente:
Against the gods church which sheweth her
And dothe to him lamens, {faultes

O Lorde the Gentiles doe invade,
Thine heritage to spoyle;
Jerusalem an heape is made,
Thy temple thei despoyle.
The bodies of thy saintes most dere
Abrode to birdes they cast;
The flesh of such as doe thee feare.
The beastes deuoure and waste.
Their bloude throughout Hierusalem,
As water spilt thei haue:
So that there is not one of them,
To laye their dead in graue.
Thus are we made a laughting stocke
Almoste the worlde throughout:
The ennies at vs teele and mocke,
Whiche dwell our coastes about.
Wilt thou, O Lorde, thus in thyne ire,
Against

In Metre.

Agaynst vs euer fume?
And thewe thy wrath as hote as fyre,
Thy folke for to consume?
Upon those people powre the same
Which did thee neuer knowe:
All such as call not on thy name,
Consume and ouerthrowe,
For they haue gotte the vpper hand,
And Jacobs sede destroyde:
Hys habitation and his lande,
By them is sore annoyde.
Beare not in mind our former faultes,
With spede some pietie shewe:
And ayde vs lord in all assaultes,
For we are weake and lowe.
O God that geuest all health and grace,
O v̄s declare the same:
Wap not our workes, our sinnes deface,
For honour of thy name.
Why shall the wicked still alway,
To vs as people dumme:
In thy reproche reioyce and say,
Where is their God become?

H. I. Require

Psalmes of David

Require, O lord, as thou seest good
Before our eyes in sight:
Of all these folke thy seruauntes bloud;
Which they spilt in despight.
Receiue into thy sight in haste,
The clamours, grief and wrong:
Of such as are in prison cast,
Sustaining wrongs strong.
Thy force and strength to celebrate,
Lord set them out of band:
Whiche vnto death are destinate,
And in their enemies hande.
The nations which haue been so bolde,
As to blaspheme thy name:
Into their lappes with seuen folde
Repay agayn the same.
So we thy folke, thy pasture shepe,
Will prayse thee euermore:
And teache all ages for to kepe
For thee lyke prayse in store.

Deus stetit. psalm. lxxxii.

God

In Metre,

God doth rebuke the worldly wyse,
And tell them all their due:
To such as will his woordes despise,
He sheweth what shall ensue.

Amid the pzease with men of might
The lord himself did stand:
To pleade the cause of truet^h and right
With iudges of the lande,
How long, said he, will ye procede,
Falle iudgement to awarde:
And haue respect for loue or mede,
The wicked to regarde:
Wheras of due ye should defende,
The fatherles and weake:
And when the pooze man doth contend,
In iudgement iustly speake.
If ye be wise defende the cause,
Of pooze men in their right:
And ryd the nedy from the clawes,
Of tyrauntes force and might.
But nothing will they knowe or learne,
In bayne to them I talke:
They will not see or ought discern,

H.ii. But

Psalmes of David.

But still in darkenes walke.
Wher ore be sure the tunc will come,
Since ye such wayes doe take:
What all the yearch from the bottome,
Thy night shall moue and shake,
I had decreed it in my sight,
As goddes to take you all:
And children to the most of might,
For loue I did you call.
But notwithstanding ye shall dye,
As men, and so decaye:
A yke yprauntes I shall you desire,
And plucke you quite awaye.
Up lorde and let thy strength be knowne,
And iudge the world with might:
For why, all nations are thyn owne,
To take them as thy right.

Lauda anima mea. psal. cxlvj.

A prayse of God, in him alone,
All folke should hope and trust:
And not in worlde men, of whom
The chief shall turne to dust.

My soule praise thou y lord alwaies
 My God I will confesse:
 While breath and life prolong my dates
 My mouth no time shall cease.
 Trust not in wo loly princes then,
 Though they abound in wealth:
 Nor in the sonnes of mortall men,
 In whom there is no health.
 For why, they breath doth sone depart,
 To earth anon they fall:
 And than the counsels of their hearte,
 Decape and perishe all.
 O happie is that man I saye,
 Whom Jacobs God doth ayde:
 And he whose hope doth not decaye,
 But on the lord is stayde.
 Whiche made the earth & waters depe,
 The heauens hys withall:
 Which doth his word and promise kepe
 In trueth and euer shall.
 With right alwaies dooeth he procede,
 For such as lustre wrong:
 The poore and houngrty he doth fede,
 H.iii. And

Psalmes of David

And leuse the fetters strong.
The lord doth ease the blynd with sight,
The lame to limmes restore:
The lord I say doth loue the right,
And iust man euermore.
He doth defend the fatherles,
The straungers sadde in hearte:
And quite the wiewdow from distres,
And all ill waies subuert.
Thy lord and God eternally,
O Spon still shall raigne:
In tyme of all posteritie,
For euer to remayne.

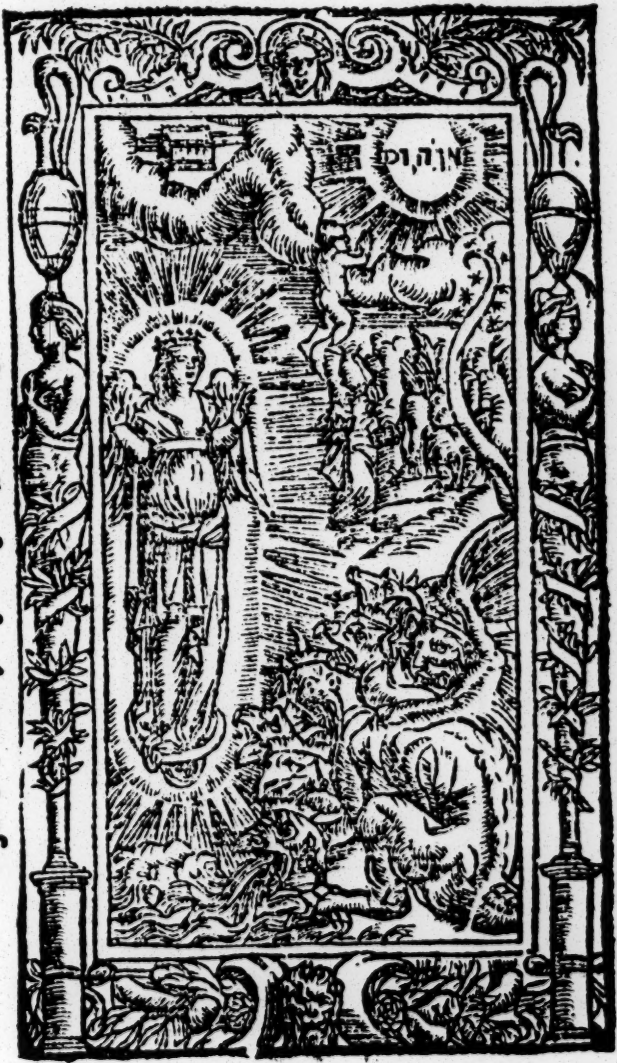
FINIS.

Imprinted at London in
Flete strete at the signe of the sunne ouer against
the conduit, by Edward whittechurch,
the.xii.day of Iune.
ANNO DOM.

1551



All fayre and white are they my churche, and no spotte is in the

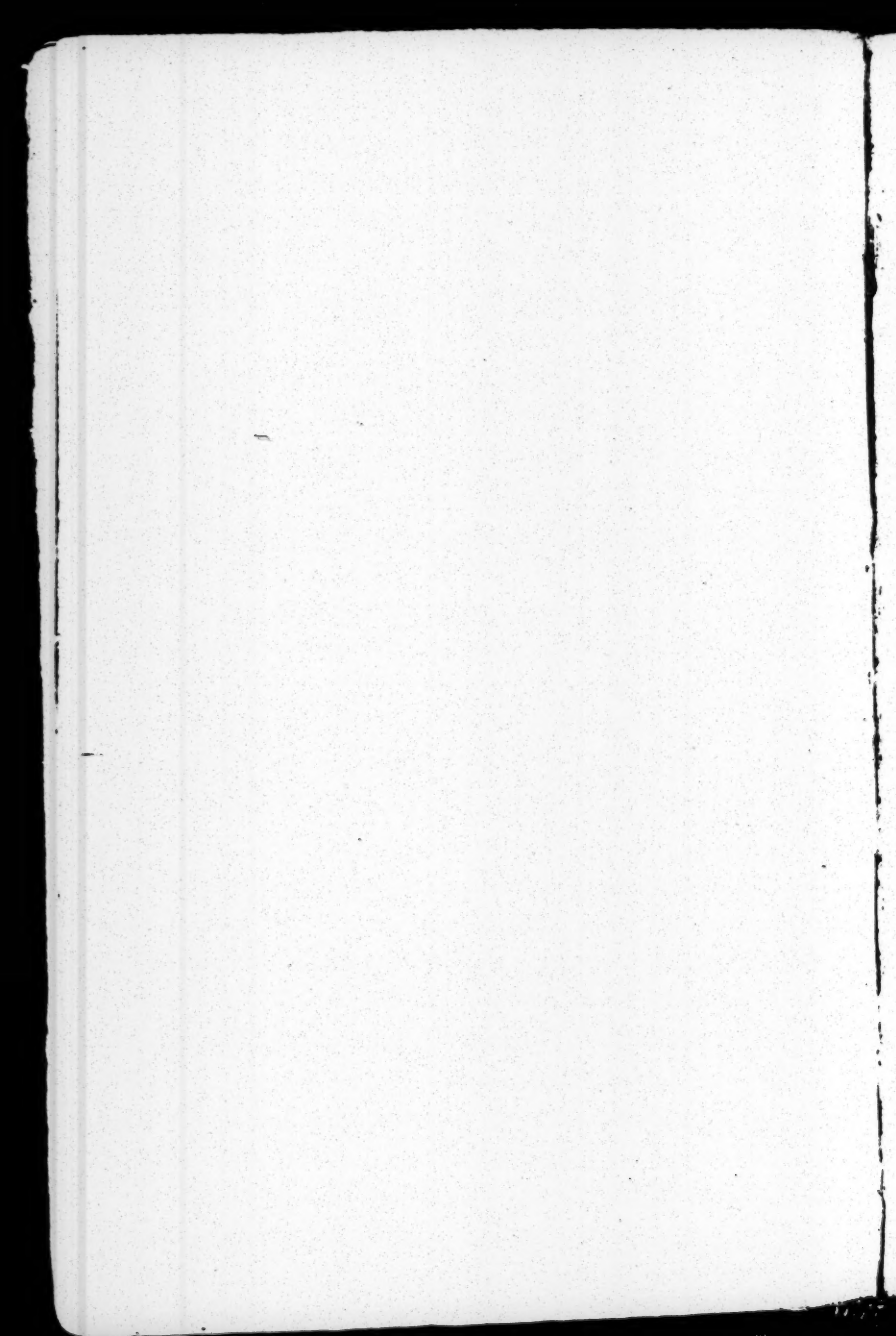






Deuout psalmes
and collectes, gathered
and set in suche
order, as may be
vsed for daylye
meditations.





Can exhortation to prayer.



Wonges all other exerci-
cises, (good Christian
reader) that God hath
prepared for vs, that we
may exercise our selues
in: there is none better, none more
excellente, then is true prayer, cum-
myng from a cleane hert, and an vn-
feyned conscience. For in the daye of
temptacion when the olde serpent by
hys subtyll suggestions shall goe a-
bout our health to subuert, we shall
easelye by prayer (as a presente re-
medie) all hys malicious and sondry
dartes extinguishe. Also in the daye
of externall affliction (whiche oftens
tymes chaunseth for our sinnes and
wickednesse) by prayer we shall ey-
ther obteyne helpe & it may bee miti-
gated, or els altogether taken away.
For of all, thys is to bee noted, that

An exhortation to prayer:

we must make our prayers and com-
men petitions vnto God, and to him
onely: For he is the geuer of euerie
good and perfect gift. It is one chief
operacion and woorking belonging
vnto hys diuinitie, to graunte vnto
vs such thinges, as we doe aske and
craue of him. They therfore that doe
aske of others besides him, (so muche
as is in them) doe robbe God of his
power and diuinitie. It is written in
the epistle of saint James: If any of
you want wisdom, leat him aske of
hym that geueth it, that is, of God.
And god also by his prophet Dauid
exhorteth vs to make oure prayers
vnto him: his woordes be these: Call
vpon me in the day of tribulacion, &
I wil deliuer thee. According to this
saint Paule sayeth: Howe shal they
call vpon him, in whom they beleue
not. Therfore we cannot call on him
for

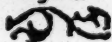
An exhortacion to prayer.

for helpe, but in whom we do beleue:
we cannot beleue that our petitions
shalbe graunted, except we be stayed
vpon some promise made vnto vs in
the scripture. The promise in scrip-
ture, as concerning our petitions to
bee graunted, is made by the father
only, and that in the name of Christ:
wherfore vnto hym onely our pray-
er is to be directed. Furthermore this
is to be noted in prayer, that we must
pray with oure heartes and mindes,
not onely with oure lippes, and oure
tongue. For yf we doe, we may wel be
compared vnto y^e Jewes, vnto who
our sauour Christ saide: O ye Hypo-
crites, Esai the prophet hath prophe-
cied well of you, saying: This people
draweth neare vnto me with theyr
mouth, and they honour me with the
lippes, but their heart is farre from
me. Let vs call to our remembraunce

Al.iii. the

An exhortacion to prayer.

the example of Anna mother of Samuel, which praised vehemently vnto God, and her petition was heard and graunted, and yet she spake not one word with hir tongue: But poured forth the whole sorowe and anguish of her mynd afore God. And God sayed vnto Moses: wherefore doest thou cry vnto me, when Moses spake nothyng with his tongue, but with his heart. Therefore in our prayers let vs lift vp our heartes vnto God, earnestly desyring those thinges, that we haue most nede of: separating oure myndes from all cares and desyres of the world, and the fleshe.



On the munday.

The first psalme.

Beatus vir qui non abiit. psal. i.



Blessed is that mā
that hath not wal-
ked in the coun-
saile of the vn-
godlye, nor stand
in the way of sin-
ners, and hath not
sitte in the seate of the skornefull.

But hys delyte is in the lawe of
the Lord: and in his lawe will he ex-
ercise himself day and nyght.

And he shalbe lyke a tree planted
by the waters syde, that will brynge
furth hys fruite in due season.

Hys leafe also shall not wither:
and looke whatsoeuer he dooeth, it
shall prosper.

As for the vngodlye, it is not so
with them: but they are like y^e chaffe
A.iii. whiche

On the munday.

whiche the wind scattereth away fro
the face of the earth.

Therfore the vngodly shall not be
hable to stand in the iudgement: nei-
ther the sinners in the congregacion
of the righteous.

But the lord knoweth the way of
the righteous: and the way of the vn-
godly shall peryshe.

The second.

Verba mea auribus. psal. v.



Under my woordes, O
Lorde, consider my medi-
tacion.

O hearken thou vnto
the voyce of my calling, my kyng &
my God, for vnto thee will I make
my prayer.

My voyce shalte thou heare be-
tymes, O Lorde, earely in the morn-
ing will I directe my prayer vnto
thee, and wil loke vp.

For

On the munday.

For thou art the God that hath no
pleasure in wickednes: neither shall
any euill dwell with thee.

Suche as bee foolyshe, shall not
stande in thy sight, for thou hatest all
them that woorkc vanitie.

Thou shalt destroy them & speake
lesing: the Lord wil abhorre both the
bloud thyrstie, and deceiptful man.

But as for me, I will come into
thy house, euē vpon the multitude of
thy mercie, & in thy feare will I wor-
shipp toward thy holy temple.

Leade me, O lord, in thy rightous-
nes, beecause of myne enemies: make
thy way plain before my face.

For there is no feithfulnes in hys
mouth: their inwarde partes are ve-
ry wickednes.

Theyr throte is an open sepulchre:
they flatter with their tongue,

Destroy thou them O god, let the
perishe

On the munday.

perishe through their own imagina-
cions, cast them out in the multitude
of theyr vngodlinesse: for they haue
rebelled agaynst thee.

And leat al them that putte their
trust in thee, reioyce: they shall euer
be geuing of thankes, because thou
defendest them, they that loue thy
name shall be ioyful in thee.

For thou Lorde wilt geue thy blis-
syng vnto the ryghteous: and with
thy fauourable kyndenesse wilt thou
defend him, as with a shilde.

The third.

Domine ne. psal. vi.



Lorde, rebuke me not in
thine indignacion: neither
chasten me in thy displea-
sure.

Haue mercy vpon me, O Lorde,
for I am weake: O Lord heale me,
for my bones are vexed.

My

On the munday.

My soule also is soze troubled: but
lord how long wilt thou punish me:
Turne thee, O Lorde, and deliuer
my soule: Oh, saue me for thy mer-
cies sake.

For in death no manne remem-
breth thee: and who will geue thee
thanks in the pitter

I am wery of my groning: euery
night washe I my bedde, and water
my couche with my teares,

My beautie is gone for very trou-
ble, and woꝛne awaye because of all
myne enemies.

Awaye fro me all ye that wooꝛke
vanitie: for the lord hath hearde the
boyce of my weping.

The Lorde hath heard my petiti-
on: the Lord will receiue my prayer.

All mine enemies shalbe confoun-
ded and soze vexed: they shalbe tur-
ned backe, & put to shame sodainly.

The

On the munday.

The fourth.

Domine dominus noster. psal. viii.



LORD our gouernour, how
excellent is thy name in al
the worlde: thou that hast
lette thy glozve aboue the
heauens:

Out of the mouth of very babes &
sucklinges hast þu ordeined strength,
because of thine enemies: that thou
mightest kil the enemye & the auēger.

For I will considre thy heauens,
euen the woorkes of thy fyngers, the
moone and the starres whiche thou
hast ordeined.

What is man that thou art minde-
ful of him: and the sonne of man that
thou visitest him:

Thou madest him lower then the
Aungels, to crowne hym with glozve
and worship.

Thou makest hym to haue domi-
nion

On the munday:

nion of the woorkes of thy handes:
thou hast put all thynges in subiec-
tion vnder his fecte.

All shepe and oxen, yea, and the
beastes of the fielde.

The foules of the ayer, and the fi-
shes of the sea, and whatsoeuer wal-
keth through the pathes of the sea.

O Lord our gouernour, howe ex-
cellent is thy name in all the worlde.

¶ Let vs pray.

Almyghtie God the father of
mercie, and God of al comfort,
the which onely forgeuest synne: for-
geue vnto vs our sinnes good lord,
forgeue vnto vs our sinnes, that by
the multitude of thy mercies, they
may bee couered & not imputed vnto
vs, and by the operacion of the holy
gost, we may haue power & strength
hereafter to resist sinne: by our salue-
our and lord Iesu Christ. Amen.

The

On the munday.

¶ The Letany. The lordes prayer. The
twelue articles of our belief. The ten com-
maundementes. The places concernyng
Baptisme. The places concerning the sup-
per of the Lorde.

On the tuesday.

¶ The first.

Saluum me fac. psal. xii.



Helpe (me) Lorde, for there
is not one godlye manne
left.

For the fapthefull are
minyshted from among the chyldren
of men.

They talke of vanitie, euerye one
with hys neighbour: they dooe but
flatter with their lippes, and dissemi-
ble in their double heart.

The Lorde shall roote out all de-
ceitfull lippes, and the tongue that
speaketh proude thinges.

Whiche

On the tuesday.

Whiche haue sayed: with oute
tongue will we preuayle, we are they
that ought to speake, who is Lorde
ouer vs?

Now for the comfortlesse troubles
sake of the neddy, and beecaue of the
depe sighing of the pooze: I will vp
(sayeth the Lorde) and will helpe eue-
ry one from hym that swelleth a-
gaynst hym, and will set them at rest.

The wordes of the Lorde are pure
woordes, euen as the syluer, whiche
from yearth is tryed and purifyed
seuen tymes in the fyre.

Thou shalt kepe them (O Lorde),
thou shalt prelerue hym from thys
generacion for euer.

The vngodly walke on euey side:
when they are exalted, the chyl dren of
men are put to rebuke.

¶ The second.

Dixit

On the tuesday.

Dixit insipiens. psal. xliii.

He foole hath sayed in hys heart, there is no God. They are corrupte, and become abominable in their doinges: there is not one that doeth good (no not one.)

The lord looked down from heauen vpon the children of men, to see if there wer any that would vnderstand and seke after God. But they are al gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

Their throte is an open sepulchre: with theyr tongues they haue deceiued, the poyson of Aspys is vnder theyr lippes.

Theyr mouthe is full of cursyng and bitternes: their feete are swifte to shed blood.

Destruct

On the tuisdaye.

Destruccion and unhappynesse
is in theyr wayes, & the way of peate
haue they not knowen, there is no
feare of God before their eyes.

Haue they no knowlage that they
all are suche woorkers of mischyes,
eating by my people as it wer bread,
and call not vpon the Lorde.

There wer they brought in grea-
te feare (euen where no feare was) for
god is in the generacion of the righ-
teous.

As for you, ye haue made a mocke
of the counsell of the poore: because
he putteth his trust in the Lorde.

Who shall geue saluacion vnto
Israell, out of Sion.

When the Lorde turneth the cap-
tiuitie of his people, then shall Iacob
reioyce, and Israell shall be glad.

The thirde.

Domine quis habitabit, psa. 91.

B. i.

Lorde

On the tuisdaye;



And who shal dwell in thy
tabernacle: or who shal rest
vpon thy holy hyll?

Euē he that leadeth an
vncorrupt life: and dooeth the thyng
whiche is ryghte, and speaketh the
trueth from his heart.

He that hath vled no disceipte in
his tounge, nor dooen etuyll to hys
neighbour, and hath not flaudryed
his neighbours.

He that setteth not by hymself, but
is lowly in his own eyes, and maketh
much of them that feare the lord.

He sweareth vnto his neighbour,
and disapounteth him not, though it
were to his owne hinderaunce.

He that hath not geuen his money
vpon blurie, nor taken rewarde a-
gainst the innocent.

Whoso dooeth these thynges shall
neuer fall.

The

On the tuisdaye.

The fowerth.

Deus deus meus. psal. xxii.



MY GOD, my GOD, (looke
vpon me) why haste thou
forsaken me: and arte so
farre fro my health, and
from the wordes of my complainte?

O my GOD, I crie in the day tyme,
but thou hearest not: and in y^e nighte
season also, I take no rest.

And thou continuest holy, O thou
woorship of Israell.

Oure fathers hoped in thee, they
trusted in thee, and thou diddest deli-
uer them.

Thei called vpon thee, and were
helped: thei put theyr truste in thee,
and were not confounded.

But as for me, I am a worme and
no man: a very scozne of men, and the
outcast of the people.

All they that see me, laughe me

B. ii.

to

On the tuisdaye.

to scorne: thei shote out their lippes,
 & shake their head, saying: He trusted
 in God that he woulde deliuer him:
 lette hym delpueuer hym if he wyl haue
 hym.

But thou art he that tooke me out
 of my mothers wombe : thou werte
 my hope when I hanged yet vpon
 my mothers brestes.

I haue been leaſte vnto thee euer
 ſince I was bozne: thou art my God
 euen from my mothers wombe.

O goe not fro me , for trouble is
 harde at hande: and there is none to
 helpe me.

Manye oxen are come aboute me,
 fat bulles of Baſan cloſe me in on e-
 uery ſide.

They gape vpon me with theyr
 mouthes: as it wer a raumping and
 roaring Lion.

I am pouted oute like water, and
 al my

On the tuisdaye.

all my bones are out of ioynte : my
hearte also in the middest of my bo-
die, is euen like melting waxe.

My strength is dyled vp lyke a
potsharde, and my tongue cleaueth
to my gummes: and thou shalt bring
me into the dust of death.

For (many) dogges are come about
me, and the counsaile of the wyked
laye siege against me.

Thei perced my handes , and my
feete , I maye tell all my bones: they
stande itaring and loking vpon me.

Thei parte my garmentes emong
them: & cast lottes vpon my vesture.

But bee not thou farre from me
O Lorde: thou art my succour, haste
thee to helpe me.

Deliuert my soule from the sweord,
my dearlyng from the power of the
dogge.

Saue me from the Lions mouth:

B.iii.

thou

On the tuisdaye:

thou hast heard me also from among
the hornes of the vnicornes.

I will declare thy name vnto my
brethren: in the middelt of the cōgres-
gacion wil I praise thee.

O prayse the Lorde ye that feare
hym: magnifie him all ye of the seede
of Iacob, and feare him al ye sedc of
Israell.

For he hath not despised nor ab-
horred the lowe estate of the pooze:
he hath not hydde his face from him,
but whē he called vnto him, he heard
hym.

My praise is of thee in the greate
congregation, my bowes wil I per-
fourme in the sighte of thē that feare
hym.

The pooze shall eate, and be satis-
fied: they that seeke after the Lorde
shall prayse hym, your heart shall liue
for euer.

All

On the tuisdaye.

All the endes of the worlde shall remember themselves, and bee turned vnto the Lorde: and all the kynredes of the nations shall woozshyp before him.

For the kyngdome is the Lordes, and he is the gouernour among the people.

All suche as be fatte vpon yearth haue eaten and woozshipped.

All they that go down into the dust, shall kneele before hym, and no man hath quickened his owne soule.

My seede shall serue hym: they shall bee counted vnto the lorde for a generacion.

Thei shall come, and (the heauens) shall declare hys ryghteousnesse, vnto a people that shall bee bozne, whom the Lord hath made.

¶ Let vs praye.

B. iiii.

¶ O Lord

On the twil daye:

O Lord God which despisest not
a contrite heart, and forgettest
the synnes and wyckednesse of a syn-
ner, in what houte soeuer he dooeth
mourne and lamente hys olde ma-
niet of lyuyng: Graunte vnto vs O
Lord, nowe gathered together in
thy name, true contricion of heart,
that wee maye vehementelye des-
pyse oure synnefull lyfe paste,
and whollye bee conuer-
ted vnto thee, by oure
sauour and Lord
Jesus Christ.
Amen.



The Lordes prayer. Ec.
as vpon munday.

The

On the wednisdav.

¶ The firste.

Ad te domine lennui. p̄sa. xxv.



Unto thee (O Lorde) wil
I lift vp my soule.

My God, I haue put
my trust in thee.

Oh let me not be confounded: ney-
ther let myne enemies tryumphe o-
uer me.

Foz all thei that hope in thee shall
not bee ashamed: but suche as trans-
gresse without a cause, shalbe put to
confusion.

Shewe me thy waies O lord, and
teache me thy pathes.

Leade me furth in thy trueth, and
leatne me, foz thou art y God of my
saluacion: in thee hath been my hope
all the daye long.

Cal to remembraunce (O lord) thy
tendze mercies, and thy louing kind-
nesses,

B.v.

On the wednisdaie.

nesses, which haue been euer of olde.

Oh remember not the sinnes & offences of my youth, but according vnto thy mercy thinke thou vpon me (O lord) for thy goodnes.

Gracious and righteous is y lord, therefore will he teache sinners in the waie.

Them that be meke shall he guide in iudgement, and such as be gentle, them shall he learne his waie.

All the pathes of the lord are mercy and trueth vnto such as kepe his couenaunte and his testimonies.

For thy names sake, O lord, be mercifull vnto my sinne for it is great.

What manne is he that feareth the lord: him shall he teache in the waye that he shall chose.

His soule shall dwell at ease, & his seede shall inherite the lande.

The secreete of the Lord is among them

On the wednisday.

them that feare him, and he wil shew
them his couenaunt.

Mine yyes are lok ing vnto þ lozde,
foz he shal pluck my fete out of þ net.
Turne the vnto me & haue metcy v
pō me:foz I am desolate & in misery.

The sorowes of my hearte are en-
larged.

O bring þ me out of my troubles,
Loke vpon myne aduersitie & mys-
serie, and forgeue me all my sinnes.

Consider mine enemies howe ma-
nye they are, and thei beate a tiran-
nous hate against me.

O kepe my soule, and deliuer me:
let me not be confounded,foz I haue
put my truste in thee.

Let perfeictnes and righteous dea-
lyng waite vpon me, for my hope
hath been in thee.

Deliuier Israell O God, out of al
his troubles.

The

On the wednisdaie.

¶ The seconde.

Dominus illuminacio. psal. xxxvii.



The lord is my lyghte
& my saluacion, whom
then shall I feare?

The lord is my strength
of my life: of whom the
shall I be afraid?

When the wicked (euen myne e-
nemies and my foes) came vpon me
to eate vp my fleashe, thei stumbled
and fell.

Though an hoost of men wer laid
against me, yet shall not my heart be
afraid: & though there rose vp warre
against me, yet wyll I put my truste
in him.

One thyng haue I desired of the
lorde, which I wil require: euen that
I maye dwell in the house of my lord
al the daies of my life, to beholde the
faire beauty of the lord, and to visite
his

On the wednisdaie,

his temple.

For in time of trouble he shall hide
me in his tabernacle: pra in þ secrete
place of hys dwelllyng shall he hyde
me, and set me vpō a rocke of stone.

And nowe shal he lift vp my head
aboue mine enemies roūd about me.

Therefore will I offer in his dwell-
ling, an oblaciō with great gladnes.

I wil sing and speake praises vnto
the lord.

Hearken vnto my voice O lord, whē
I crye vnto thee, haue mercy vpon
me, and heare me.

My hert hath talked of thee: Seke
ye my face: thy face o lord wil I seke.

Hide not thou thy face fro me,
nor cast thy seruaunte awaye in dys-
pleasure.

Thou hast been my succoure,
leauē me not, netther forsake me, O
God of my saluacion.

¶ Amen

On the wednise aye,

When my father and mother forsake me, the lord taketh me vp.

Teache me thy waye O lord, and leade me the ryghte waye because of myne enemies.

Deliuert me not into the wil of mine aduersaries, for there are false wptnesses risen vp against me, and suche as speake wrong.

I should vtterly haue fainted, but I beleue verily to see the goodnes of the lord in the lande of the liuing.

Staye thou the Lordes leysure, be strong, and he shall comfort thine hearte, and put thou thy truste in the Lord.

The third.

In te domine speravi. psal. cxxi.



In thee o lord haue I put my trust, lette me neuer be put to confusion: Deliuert me in thy righteousness.

Wolte

On the wednisdaie,

Bow downe thyne eare to me;
make hast to deliuer me.

And be þ my strong rocke, & house
of defence, that thou maiest saue me.

For thou art my strong rocke, and
my castle.

Be thou also my guyde, and leade
me for thy names sake.

Drawe me out of the net that they
haue lated pziuely for me : for thou
art my strength.

Into thy handes I commend my
spirite : for thou hast redeemed me, O
lorde thou God of trueth.

I haue hated them that holde of
supersticious vanities, and my trust
hath been in the lorde.

I wil be glad & reioyce in thy mer-
cy: for þ haste considered my trouble,
& hast knowē my solle in aduersities.

Thou hast not shut me vp into
the hande of the enemye, but haste
sec

On the wednisdaye.

Set my feete in a large rowme.

Haue mercye vpon me O lord
for I am in trouble, and mine eye is
consumed for very heuines, euen my
soule and my body.

For my life is waxen olde with heu-
nes, & my yeares with mourning.

My strength fayleth me because
of mine iniquitie, and my bones are
consumed.

I became a repzoze among al mine
enemies, but speciall ye among my
neighbours, & thei of mine acquaint-
taunce were affraide of me, and they
that did se me without, conueied the-
selves from me.

I am cleane forgotten, as a dead
man out of mind: I am become like
a broken vessell.

For I haue heard the blasphemy
of the multitude: & feare is on euery
side, whyle they conspire together a-
gainst

On the wednisday.

gainst me, and take their counsell to
take away my lyfe.

But my hope hath been in thee, O
lord, I haue saied: thou art my god,

My tyme is in thy hande, veltuer
me from the hande of mine enemies,
and from them that persecute me.

Shewe thy seruaunte the light of
thy countenaunce, and saue me for
thy mercies sake.

Lette me not bee confounded, O
Lorde, for I haue called vpon thee:
let the vngodly be put to confusion,
and be put to silence in the graue.

Let the lying lippes bee put to sy-
lence, whiche cruelly, disdaimfully, &
spitefully speke against thy righteous.

Oh how plentifull is thy goodnes,
which thou hast laied vp for them that
feare thee: and that thou hast prepa-
red for them that putte their trust in
thee, even beefore the sonnes of men:

Ci. Thou

On the wednisday

Thou shalt hyde them priuely by
thyne owne presence from the prouo-
king of al men: thou shalt kepe them
secretely in thy tabernacle, from the
strife of tongues.

Thankes bee to the Lorde, for he
hath shewed me merueillous greate
kyndnes in a strong citie.

And when I made hast, I sayed:
I am cast out of þ sight of thine eyes.

Neuerthelesse, thou heardest the
boyce of my prayer, when I cryed
vnto thee.

O loue the lord, all ye his saintes,
for the Lorde preserveth them that
are feithfull, and plenteously rewar-
deth he the proude doer.

Bee strong, and he shall stablyshe
your heart, all ye that put your trust
in the lord.

¶ The fowerth.

Bentignorum, psal, xcvi.

Blessed

On the wednisday.

Blessed is he, whose vnrightheas
Bousnesse is forgeuen; and whole
sinne is couered.

Blessed is the man, vnto whome
the Lord imputeth no synne, and in
whose spirite there is no gyle.

For while I helde my tongue, my
bones consumed awayne thowtwe my
dayly complayning.

For thy hande is heauy vpon me
daye and night, and my moysture is
like the drouth in summer.

I will knowledge my synne vnto
thee, and mine vnrightheousnes haue
I not hid.

I saied: I will confesse my sinnes
vnto the Lorde, and so thou forga-
uest þe wickednesse of my sinne. Sela

For this shal euery one that is god-
lye, make hys prayer vnto thee in a
tyme when thou mayest bee founde,
but in the great water fluddes they

C.ii. Shall

On the wednisday.

Shall not come nigh hym.

Thou arte a place to hide me in,
thou shalt preserve me from trouble:
thou shalt compass me about with
songes of deliuerance, Sela.

I will enfourme thee, and teache
thee in the waye wherein thou shalt
goe: & I wil gyde thee with mine yie.

Be ye not lyke horse and Mule,
whiche haue no vnderstanding, whose
mouthes must bee holden with bytte
and bridle, lest they fall vpon thee.

Great plagues remaine for the vn-
godly, but whoso putteth his trust in
the Lorde, mercie embraceth him on
euery side.

Be glad, O ye righteous, and re-
ioyce in the Lorde: and be ioyfull all
ye that are true of heart.

¶ Let vs pray.

O Mercifull father, by whose
power and strengthe we maye
overcome

On the wednisday.

ouercome our enemies bothe bodilye
and gostly: graunt vnto vs O lord,
that accoꝝpyng to our pꝛomise made
in Baptisme, we maye ouercome the
chief enemies of our soule, that is the
desires of the world, the pleasures of
the fleshe, and the suggestions of the
wicked spirite, and so after leade our
lyues in holines and righteousness,
that we maye serue thee in spirite,
and in trueth, and that by our
saluoure and Lorde Je-
sus Christ. Amen.

The Letany. &c.

As on munday.

C.iii.

The

On the thursday.

The first.

Benedicam dominum, psal. xxxiii.

I Will alway geue thanks
vnto the Lorde, his praise
shall euer be in my mouth.
My soule shall make his
boaste in the Lorde, the humble shall
heare therof and be glad.

I praise the Lorde with me, and
let vs magnifie his name together,
I sought the lord, & he heard me: yea,
he deliuered me out of all my feare.

They had an eye vnto him, and
were lightened: and their faces were
not ashamed.

Loe, the poore crieth, and the lord
heareth him. yea, and saueth him out
of all his troubles.

The Angell of the lord tatieth
rounde aboute them that feare hym,
and deliuereth them.

¶ The

On the thursdays

D tast and see howe gracious the
Lorde is, blessed is the man that trusteth
in hym.

D feare the Lorde, ye that bee hys
saintes, for they that feare hym lacke
nothing.

The lyons do lacke, & lustre hunger,
but they whiche seke the Lorde, shall
wat no maner of thing that is good.

Come ye childezen and herken vn-
to me, I will teache you the feare of
the lorde.

What man is he that lusteth to liue,
and would fain see good daies?

Kepe thy tongue from euil, and thy
lippes that they speake no guyle.

Schewe euill and dooe good, seke
peace and ensue it.

The yes of the lorde are ouer the
ryghteous, and hys eares are open
vnto their prayers.

The countenaunce of the Lord is

C.iii. against

On the thursday.

Against them that doe euill, to roote
out the remembrance of them from
of the yearth.

The righteous crye and the Lord
heareth them : and deliuereth them
out of all their troubles.

The Lord is nigh vnto them that
are of a contrite heart, and will saue
suche as be of an humble spirite.

Great are the troubles of the righ-
teous, but the Lorde deliuereth hym
out of all.

He kepeth all his bones, so that not
one of them is broken.

But misfortune shall slaye the vn-
godly, and they that hate the righ-
teous, shalbe desolate.

The Lord deliuereth the soules of
hys seruautes : and all they that
put their trust in hym shall not be de-
stitute.

The seconde,

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On the thursday.

Noli emulari. psal. xxxvii.



Let not thy self because of
the vngodly: neither bee
envious against euil doers.

For they shall soone be
cut down like the grasse, and be wi-
thered euen as the grene herbe.

Put thou thy trust in the lord, and
doe good: dwell in the land and ve-
rely thou shalt be fed.

Delite thou in the lord, and he
shall geue thee thy heartes desire.

Commit thy waye vnto the lord,
and put thy trust in him, and he shall
bryng it to passe.

He shall make thy ryghteousnesse
as clere as the light, and thy iust dea-
ling as the noone day.

Holde thee still in the lord, and a-
byde patiently vpon hym, but grieue
not thy selfe at him, whose way doth
prosper against the manne that doth
after

On the thursdāy
after euill counsailes.

Leaue of from wrathe, and let goe
displeasure: frette not thi self, els shalt
thou be moued to doe euill.

Wicked doers shalbe rooted out,
and they that paciently abyde the
Lorde, those shall inherite the lande.

Yet a litle while, and the vngodlye
shall be cleane gone: thou shalt loke
after his place, and he shalbe awaye.

But the meke spirited shal possesse
the yearth, and shalbe retreashed in
the multitude of peace.

The vngodly seeketh counsaile a-
gaynst the iust, and gnasheth vpon
him with his teeth.

The Lorde shall laugh hym to
skorne, for he hath seen, that his daye
is cumming.

The vngodlye haue drawen oute
their sweorde, and haue bended their
bowe, to cast downe the poore and
needy,

On the thursday.

ready, and to slay such as be of right
conuersacion.

Their sweorde shall goe throzowe
theyr own heart, and theyr bowe shall
be broken.

A smalle thyng that the ryghteous
hath, is better then great riches of the
vngodly.

For the armes of the vngodly shall
be broken, and the Lorde vpholdeth
the righteous.

The lorde knoweth the dayes of
the godly, and their inheritaunce shall
endure for euer.

They shall not be confounded in
the perilous tyme, & in the dayes of
deth they shall haue ynough.

As for the vngodly, they shall pe-
ryshe: and the enemies of the Lorde
shall consume as the fat of lambes,
yea, euen as the smoke shall they con-
sume away.

The

On the thursdave.

The vngodly borroweth hand payeth not agayne, but the righteous is mercifull and libereall.

Suche as be blessed of God shall possesse the lande, and they that be cursed of him shalbe rooted out.

The lord ordeyneth a good mans goyng, and maketh hys way acceptable to himselfe.

Though he fall, he shall not be cast away, for the Lord upholdeth hym with his hande.

I haue been young, and nowe am olde; and yet sawe I neuer the righteous forsaken, nor hys seede begyng their bread.

The ryghteous is euer mercifull, and lendeth, and his sede is blessed.

Flee from euill, and doe the thyng that is good: and dwell for euer.

For the lord loueth the thing that is ryghte; he forsaketh not hys that bee

On the thursday.

bee godly, but they are preserved for evermore.

The vnrightheous shalbee punished: as for the seede of the vngodly, it shalbe rooted out.

The ryghteous shall inherite the lande, and dwell therein for euer.

The mouth of the righteous is exercised in wisdom, and hys tongue will be talking of iudgement.

The lawe of hys God is in hys hert, and his goinges shall not slide.

The vngodly seeth the ryghteous and seketh occasion to slay hym.

The lord will not leaue hym in his hande, nor condemne him when he is iudged.

Hope thou in the lord, and kepe his way, and he shall promote thee that thou shalt possesse the lande: when þ vngodly shal perish, thou shalt see it.

I my selfe haue seene the vngodly
in

On the thurs day.

In great power, and flourishinge lyke
a grene bay tree.

I went by, and loe, he was gone: I
sought him, but (his place) coulde no
where be found.

Keepe innocencie, and take heede
vnto the thyng that is ryghte, for
that shall byng a man peace at the
laste.

As for the transgressoures they
shall perishe together, and the end of
the vngodlye is, they shalbe rooted
out at the last.

But the saluacion of the righteous
cometh of the lord, which is also their
strength in the tyme of trouble.

And the lord shall stande by them
and saue them: he shall deliuer them
from the vngodly, and shal saue the,
because they put theyr trust in him.

The third.

Dixi custodiam vias psal. xxxix.

I said:

On the thursday.

I Sayed: I will take heede to my
wayes, that I offende not in my
tongue.

I will kepe my mouthe (as it were
with a bydle) while the vngodlye is
in my sight.

I helde my tongue, and spake no-
thyng.

I kept silence yea, euen from good
woordes, but it was payn and grieve
to me.

My hearte was hoate within me,
and whyle I was thus musyng the
fyre kindled: and (at the last) I spake
with my tongue.

Lord, let me know myne ende, and
the number of my dayes: that I may
bee certisyed howe longe I haue to
liue.

Beholde, thou hast made my daies
as it were a spanne long, & myne age
is euen as nothyng in respecte of
thee:

On the thursday.

thee: and verely every man lving is
altogether vannie. **Sela.**

For man walketh in a vayne shad-
dowe, and disquieteth hymselfe in
vayne, he heapeth vp riches and can-
not tell who shall gather them.

And nowe lord, what is my hope:
truely my hope is euen in thee.

Deliver me fro al myne offences, &
make me not a rebuke vnto þe folish.

I became dumme, and opened not
my mouth, for it was thy doing.

Take thy plague away fro me: I am
euen consumed by the meanes of thy
heauy hand.

When thou with rebukes doest
chasten man for sinne, thou makest
his beautie to consume away, like as
it wer a moth fretting a garment.

Every manne therfore is but van-
nitie. **Sela.**

Hear my prayer, O **Lorde**, and
with

On the thursday.

With thyn eares consider my callinge:
holde not thy peace at my teares.

For I am a straungier with thee &
a sojourner, as al my fathers were.

Oh spare me a litle, that I may re-
couer my strength, beefore I goe
hence, and be no more seen.

¶ The fowerth.

Beatus qui intelligit. psal. xli.

Blessed is he that considereth
the poore (and nedye) the lord
shal deliuer him in þe time of trouble.

The lord preserve hym and kepe
hym alivie, that he may be blessed vpon
earth: and deliuer thou not him
into the wil of his enemies.

The lord comfort him, when he
lyeth sicke vpon his bed: make thou
all his bed in his sickenes.

I sayde, lord be mercifull vnto
me, heale my soule, for I haue sinned
against thee.

D. I.

Grne

On the thursdayer

Myne enemies spake euill of me:
Whē shall he dye & his name perishe?

And if he come to see me, he speaketh vanitie, and his hert conceiueth falshood within himselfe: and when he cometh furth, he telleth it.

All mine enemies whisper together
against me: euen against me do they
imagin this euil.

Let the sentence of guiltines
procede againste him, and now we that he
lyeth, let hym ryle vp no more.

Yea euen mine own familiar friend
whom I trusted (which did also eate
of my bread) hath layed great waite
for me.

But bee thou mercifull vnto me
(O Lorde) rayse thou me vp agayne
and I shall rewarde them.

By this I knowe thou fauoureste
me that mineemie dooeth not try
umphe against me.

And

On the thursdāye.

And when I am in my health: thou
upholdest me, and shalt set me before
thy face for euer.

Blessed be the Lord god of Israel;
world without ende. Amē, and Amē.

¶ Let vs praye.

O Almighty and euermlasting god,
whiche not onely geuest euerye
good and perfit gift, but also encrea-
sest those giftes that thou hast geuē,
we most humbly beseeche thee merci-
full god, to encrease in vs the gifte of
faith, that we maye truely beleue in
thee, and in thy promises made vnto
vs, & that neither by our negligence
nor infirmitie of the flesh nor by gre-
uousnes of temptaciō, neither by the
subtile craftes and assaultes of the
deuill, we be driuen from faryth in
bloude of our saviour and Lord Ie-
su Christ. Amen.

¶ The Lordes prayer. Ec. As afore.

D.ii.

The

On the Friday:

¶ The fyrste.

Miserere mei deus. psal. li.



Alle mercye vpon me (O
G O D) after thy greate
goodnesse: according vn-
to the multytude of thy
mercies, dooe awaie myne offences.

Washe me throughlye fro my wic-
kednes, and cleanse me from my sinne.

For I knowelage my faultes, and
my sinne is euer before me.

Against thee onely haue I synned
and dooen this euyll in thy syghte:
that thou myghteste bee iustified in
thy saying, and cleare when thou art
iudged.

Behold, I was shapen in wicked-
nesse, and in synne hath my mother
conceiued me.

But loe thou requirdest trueth in the
inwarde partes, and shalte make me
so vnderstande wisedome secretelye.

¶ Thou

On the Friday.

Thou shalt pouрге me with Hope, and I shal be cleane: thou shalt wash me, & I shal be whiter the snow.

Thou shalt make me heare roye and gladnes, that the bones whiche thou hast broken, may reioyce.

Turne thy face from my synnes, and put out all my misdoedes.

Make me a cleane heart (O God) and renue a right spirite within me.

Caste me not awaye from thy presence, and take not thy holpe spirite from me.

O geue me the counferte of thy helpe againe: and stablishe me wyth thy free spirite.

The shal I teache thy waies vnto þ wicked, and sinners shalbe conuerted vnto thee.

Deliuere me from bloud guiltines (O God) thou that arte the God of my health, and my tongue shall sing

D.iii.

of

On the Fridaye,
of thy righteousness.

Thou shalt open my lippes, (O
Lorde) and my mouth shall shewe
thy praise,

For thou desirest no sacrifice, els
would I geue it thee: but thou deli-
test not in burnt offerings.

The sacrifice to god is a troubled
spirite, a broken and a contrite heart
(O God) shalt thou not despise.

O be fauourable and gracious
vnto Sion, builde thou the walles
of Ierusalem.

Then shalt thou bee pleased with
the sacrifice of righteousness, with
burnte offeringes and oblations,
then shall they offer young bullockes
vpon thine altare,

The seconde.

Quid gloriaris. psal. lii.

30072

On the Fridaye.



Thy boastest thou thy selfe;
thou tiraunt, & thou canst
doe mischiefes.

Where as the goodnes
of God endureth yet dayly.

Thy tongue imagineth wickednes,
& with lyes thou cuttest like a sharpe
rasour.

Thou hast loued vngraciousnesse
more then goodnesse: and to talke of
lies more then righteousnes. Sela.

Thou hast loued to speake all
wordes that may doe hurt, & thou
false tongue.

Therefore shall God destroye thee
for euer, he shal take thee and plucke
thee out of thy dwelling & roote thee
out of the lande of the liuyng. Sela.

The ryghteous also shall see this,
and feare : and shall laughe hym to
skorne.

Loe, this is the manne that toke

D.iii.

not

On the Fryday.

not God for his strength, but trusted
vnto the multitude of his riches, and
strengthened himself in his wickednes.

As for me I am lyke a grene O-
liue tree in the house of god, my trust
is in the tendre mercye of God, for e-
uer and cuer.

I wyll alwaye geue thanks vnto
thee, for that thou hast dooen: and
I wyll hope in thy name, for thy
Saintes like it well.

¶ The thirde.

Deus in nomine tuo. psal. liiij.

Salue me (O God) for thy names
sake, & auenge me in thy strength.

Hearc my prayer (O God) & hearken
vnto the woordes of my mouth.

For straungiers are risen vp against
me, and tirauntes (whiche haue not
God before their eyes) seeke after my
soule. *Sela.*

Beholde God is my helper, the
Lorde

On the Friday.

Lozde is with them that vphold my
soule.

He shall rewarde euill vnto mine
enemies: Destroye thou them in thy
truerh.

An offering of a free hearte wyl
I geue thee: and prayse thy name
(O lozde) because it is comfortable.

For he hath deliuered me out of all
my trouble, and myne yie hath seen
his desire vpon mine enemies.

¶ The sowerth.

Exaudi deus. psal. lv.

Heare my prayer (O God)
and hide not thy self from
my petition.

Take hede vnto me, and
heare me how I mourne in my pray-
er and am vexed.

The enemye creepeth so, and the
vngodly cummeth on so fast: for they
are mynded to dooe me some mys-

E. v. chye,

On the Frydays

chyeefe, so maliciouslye are they set a-
gainst me.

My hearte is dysquieted within
me, and the feare of death is fallen
vpon me.

Fearfullnesse and trembling are
come vpon me, and an horrible drede
hath ouerwhelmed me.

And I sayde: O yf I had wynges
lyke a doue, for then would I flye a-
wale, and be at rest.

Loe, then woulde I get me awaye
far of, and remaine in the wildernes,
Scla.

I woulde make haste to escape, be-
cause of the stormie wind & tempest.

Destroye their tongues O lord, &
deuide the: for I haue spyed vnrighte-
ousnes and strife in the citie.

Daye and nighte goe they aboute
within the wailes thereof: mischyeefe
also & sorowe are in the midst of it.

Wickednes

On the Fridaye.

Wickednesse is therein, dys-
ceate, and guyle, goe not oute of her
streetes.

For it is not an open enemye
that hath dooen me this dishonoure,
for then I coulde haue bozne it: ney-
ther was it myne aduersarie, that did
magnify himself against me: for then
(paradventure) I woulde haue hyd
my selfe from him.

But it was euen thou my companio,
my guide, and mine owne famylar
frende.

We tooke swete counsaile toge-
ther, and walked in y^e house of god,
as frendes.

Let death come hastily vpon them,
and let them goe downe quicke into
hell, for wickednesse is in their dwel-
linges, and among them.

As for me I wyl call vnto god,
and the Lorde shall saue me.

In

On the Friday.

In the euening, & moynynge, and at the none day wil I pray (and that instantly) and he shall heare my voice.

It is he that deliuereth my soule in peace from the battaile that was againste me, for there were manye with me.

Yea euē god that endureth for euer shall heare me: & bying them downe.
Sela.

For thei wil not turne nor feare god.

He laide his handes vpon such as be at peace with him, and he brake his couenaunte.

The wordes of his mouth wer softer then butter, hauing warre in hys heart: his wordes wer smother then oyle, & yet be they very sweordes.

O cast thy burthen vpon the lord and he shall nourishe thee: and not suffer the righteous to fall for euer.

And as for them, thou (O God) shalt

On the Friday.

shalt bring them into the pitte of destruction.

The bloudthurstie and disceatefull
me shal not liue out half their dates.
Neuerthelesse, my truste shall bee in
thee (O lord.)

¶ Let vs praye.

GRaunte vnto vs, O mercifull
god, we moste heartelye beseeche
thee, knowlage & true vnderstanding
of thy worde, that all ignoraunce ex-
pelled, we maye knowe what thy wil
and pleasure is in all thynges, and
howe to doe our dueties, and truelye
to walke in oure vocacion, and that
also we maie expresse in oure liuyng
those thinges that we doe know: that
we be not only knowers of thy word
good lord, but also be workers of the
same: by our sauour and Lord Iesu
Christe. Amen.

¶ The Letany, &c. ¶ As afore.

¶ The

On the Saterdaye.

The firste,

Eripe me de inimicis, psal. six.



Deliuer me from mine enemies (O God) defend me from them that ryle vp against me.

O deliuer me from y^e wycked doers, and saue me from the bloud thirstie enemie.

For loe, they lye waytyng for my soule, the myghtie men are gathered together against me without any offence oz faute of me (O Lorde.)

They runne and prepare themselves without my faute.

Arise thou therfore to helpe me, and beholde.

Stand vp (O Lord god of hostes) thou God of Israell, to visit al Heathen; and be not merciful vnto them that offend of malicious wickednes. **Sela.**

They

On the Satterdaye.

They goe too & fro in the euening,
they grenne like a dogge, and runne
about thzough the citie.

Beholde, they speake with theyz
mouthe, and sweordes are in theyz
lippes, for who doeth heare?

But thou (O lord) shalt haue them
in derision, and thou shalt laugh all
heathen to skorne.

My strength will I ascribe vnto
thee, for y^e arte the god of my refuge.

God sheweth me his goodnes ple-
teouslye, and god shall let me see my
desyre vpon mine enemies.

Slaye them not, lest my people
forgette it: but scatter them abroad
among thy people, and putte them
downe (O Lorde) our defence.

For the sinne of theyz mouth, and
for y^e wordes of their lippes, they shall
be take in their pride, and why their
preaching is of cursyng and lyes.

Consume

On the satterdaye.

Consume them in thy wrathe, consume them that they maye perishe, and knowe that it is GOD which ruleth in Iacob, and vnto the endes of the worlde. Sela.

And in the euening they wil returne, greene like a dogge, and wyl goe about the citie.

They wyl runne here and there for meate, and grudge yf they bee not satisfied.

As for me I wyl syng of thy power, and wyl praise thy mercye beeynges in the mornynge: for thou haste been my defence and refuge in the daye of my trouble.

Vnto thee, O my strength, wyl I syng, for thou (O GOD) arte my refuge and my mercifull God.

The second.

Auxiliu deus deprec.

psal. lxi.

Hearc

On the satterday.

Heare my crying (O God)
geue care vnto my prayer.
From the endes of the
earth wil I cal vnto thee,
when my heart is in heaunes.

Oh let me bp vpon the rocke that
is higher then I.

For thou hast been my hope, and a
strong tower for me against the ene-
mie.

I will dwell in thy tabernacle for
euer, and my trust shalbee vnder the
couering of thy winges. Sela.

For thou O lord, hast hearde my
desyres, and hast geuen an heritage
vnto those that feare thy name.

Thou shalt graunt the king a long
lyfe, that his yeares may endure tho-
towe out all generacions.

He shall dwell beefore God for e-
uet: O prepaire thy louyng mercie
and feithfulnesse, that they may pre-

Et. serus

On the satterday.

serue him.

So will I alway syng prayse to
thy name, that I maye daylye pre-
fourme my bowes.

The third.

Nonne deo subiecta. psal. lxii.



Y soule truely wapteth stil
vpon God, for of hym com-
meth my saluacion.

He verely is my strength
and my saluacion: He is my defence
so that I shall not greatly fall.

Howe long will ye ymagine mis-
chief against euery man: ye shall bee
slayne all the sorte of you: yea, as a
tottering wall shall ye be, and lyke a
broken hedge.

Their deuice is onely how to put
hym out, whom God wil exalte: their
delyghte is in lyes, they geue good
woordes with their mouth, but curse
with their heart. Sela.

Reuers

On the satterday.

Neuerthelesse my soule wayte
thou styll vpon God, for my hope is
in him.

He truly is my strength and my
saluacion: he is my defence so that I
shall not fall.

In God is my health and my glo-
rye, the rocke of my mighte, and in
God is my trust.

I put your trust in hym alway ye
people, poute out your heartes bee-
fore him, for God is our hope. Sela.

As for the children of men, they are
but vayne, the children of men are de-
ceitfull vpon the waighes, they are
altogether lighter then vanitie it self.

Trust not in wrong and robbe-
rye, gette not your selves vnto vane-
tie: if riches increase, set not your hert
vpon them.

God spake once and twyle, I haue
also hearde the same, that powet

Ps. ii. belong

On the satterday,
belongeth vnto God.

And that thou lord art mercifull;
for thou rewardest euery man accord-
ing to his woozke.

The fowerth.

Dens misereatur nostri. psal. lxxvii.



GOD, be merciful vnto vs,
and blesse vs, and shewe
vs the lighte of hys coun-
tenaunce: and bee merci-
full vnto vs. Sela.

That thy way may bee knowne v-
pon earthe, thy sauing health among
all nations.

Let the people prayse thee O God,
yea let all the people prayse thee.

O let the nations reioyce and bee
glad: for thou shalt iudge the folke
righteouslye, and gouerne the naci-
ons vpon earth. Sela.

Let the people prayse thee O god,
let all thy people prayse thee.

Then

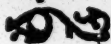
On the satterday.

Then shall the earth bring forth
her increase, and God, even our own
God, shall geue vs hys blessing.

God shall blesse vs, and all the
endes of the world shall feare hym.

¶ Let vs pray.

O Almighty god, which hast pre-
pared cuerlasting life to althose
that be thy feithful seruantes, graunt
vnto vs Lorde sure hope of the lyfe
euerlastyng, that we beeing in thys
miserable world may haue some tast
and feeling of it in our heartes: and
that not by our deseruing, but by
the merites and deseruynge of
our salueour, and Lorde,
Jesu Chyist. Amen.



¶ The Letany. &c.

¶ As afore

C.iii.

On latterday at
after noone,

The first.

Voce mea ad dominum. psal. lxxvii.



IWill crye vnto God
wyth my voyce, euen vn-
to God wyl I crye with
my voyce: and he shall
hearken vnto me.

In the tyme of my trouble, I
sought the Lorde: my sore ranne and
ceased not in the nyghte season, my
soule refused comfort.

When I am in heauinesse, I will
thinke vpon God when my heart is
bered and will complayne. *Sela.*

Thou holdest myne eyes wakyng:
I am so feble that I cannot speake.

I haue considered the dayes of
olde and the yeres that are past.

I call to remembraunce my song:
and in the nyghte I commune with
myne

On the satterday,

myne owne heart, and searche out my
spirites.

Will the Lorde absente hymselfe
for euer? And will he bee no more in-
treated?

Is hys mercie cleane gone for e-
uer? and is hys promise come bitterly
to an end for euermore?

Hath God forgotten to bee graci-
ous? And will he shut vp hys louing
kindnesse in displeasure? Sela.

And I sayde, it is myne owne in-
firmitee: but I will remember the
yeres of the ryghte hande of the most
hyghest.

I will remembre the woorkes of
the Lorde, and call to mynd thy won-
ders of olde tyme.

I will thynke also of all thy
woordes, and my talkyng shalbe of
E.iii. thy

On the satterdaye

thy dooynges.

Thy way, O God, is holy: who is
so greate a God as (our) God?

Thou art the god that doeth woun-
ders, and hast declared thy power a-
mong the people.

Thou hast mightelye deliuered
thy people, euen the sonnes of Jacob
and Joseph. Sela.

The waters sawe thee, O God, the
waters sawe thee and were afrayed:
the depthes also wer troubled.

The cloudes powzed out water, the
ayre thundzed: and thynne arrowes
went abrode.

The voyce of thy thundre was
heard round about, the lightninges
shone vpon the ground, the peatthe
was moued and shoke withall.

Thy waye is in the sea, and thy
pathes in the great waters: and thy
foote-steppes are not known.

Then

On the Satterday.

Thou ldddest thy people lyke
shepe, by þ hand of Moyses & Aaton.

The seconde.

Deus venerunt gentes. *psal. lxxix.*



DOD, the Heathē are come
into thy inheritaunce, thy
holy temple haue they de-
syled, and made Ierusalē
an hepe of stones.

The dead bodies of thy seruaūtes
haue they geuen to be meate vnto þ
foules of the ayre, and the fleshe of
thy sainetes vnto the bestes of the
lande.

Their bloud haue they shed lyke
water on euery syde of Hierusalem,
and there was no man to bury them.

We are beecome an open shame
vnto our enemies, a very scoyne and
derision vnto them that are round a-
bout vs.

Lord, howe long wylte thou bee
angry

On the saterday.

Angrie: shall thy gelousie burne lyke
fyre for euer?

Downe out thyne indignacion
vpon the Heathen that haue not kno-
wen thee, and vpon the kyngdomes
that haue not called vpon thy name,

For they haue deuoured Ia-
cob, and layed waste hys dwellynge
place.

O remember not our olde synnes
but haue mercie vpon vs, and that
soone: for we are come to great mis-
erie.

Helpe vs O God of our saluaci-
on, for the glozy of thy name.

O deliuer vs, and be merciful vnto
to our synnes, for thy names sake.

Wherfore dooe the heathen saye:
where is nowe their God?

O let the vengeance of thy ser-
uauntes blood that is shed, be openly
shewed vpon the Heathen, in our
sight;

On the satterday.

light.

¶ let the sorowfull syghing of the priesoners come befoze thee: according vnto the greatnesse of thy power, p̄serue thou those that are appointed to dye.

And as for the blasphemie, wherewith our neighbours haue blasphemed thee, reward thou them O lord, seven folde into their boosome.

So we that bee thy people, and shepe of thy pasture, shall geue thee thanks for euer: and will alway bee shewing forth thy prayse, from generation to generation.

The thirde.

Qui regis Israel. psal. lxxx.



Hearc O thou shepheard of Israel, thou shalt leade Ioseph lyke a shepe: shew thy selfe also thou shalt sitte vpon

On the satterday.

Upon the Cherubins.

Before Ephraim, Benjamin and
Manasses, styre vp thy strength
and come helpe vs.

Turne vs agayne O God, shewe
the lyghte of thy countenaunce and
we shalbe whole.

O Lord god of hostes, how long
wilt thou be angrie with thy people
that prayeth.

Thou fedest them with the bread of
teares, and giuest them plenteousnes
of teares to drinke.

Thou hast made vs a verie stryfe
vnto our neighbours, and oure ene-
mies laugh vs to scorne.

Turne vs agayne, thou God of
hostes, shewe the light of thy counte-
naunce, and we shalbe whole.

Thou hast brought a vine out of
Egypt: thou hast cast out the Hea-
then and planted it.

Thou

On the sat terday.

Thou madest rowme for it, and
whan it had taken roote, it filled the
land.

The hylles wer couered with the
shadowe of it, and the boughes ther-
of were like the goodly Cedre trees.

She stretched out her braunches
vnto the sea, and her boughes vnto
the riuer.

Why hast thou then broken down
her hedge, that al they which goe by,
plucke of her grapes?

The wylde boze out of the wood
doth roote it vp, and the wild beastes
of the field deuoureth it.

Turne thee agayne, thou God of
hostes, looke down from heauen: be-
holde and visite this vine.

And the place of the vineyard that
thy righte hande hath planted: and
the braunche that thou madest so
strong for thy selfe.

On the satterday.

It is bzente with fyze, and cutte
downe, and they shall peryshe at the
rebuke of thy countenaunce.

Let thy hande be vpon the man of
thy right hande, and vpon the sonne
of man whom thou madest so strong
for thyne owne selfe.

And so will not we goe backe from
thee: Oh, lette vs liue, and we shall
call vpon thy name.

Turne vs agayne, O lord God
of hostes, shewe the lght of thy coun-
tenaunce, and we shall be whole.

¶ The fowerth.

Inclina domine aurem. psal. lxxxvi.

BOwe downe thyne eare, O
Lorde, and heare me, for I
am poore and in miserie.

Preserue thou my soule, for I
am holy: my god saue thy seruant,
that putteth hys trust in thee.

Bee mercifull vnto me (O Lorde)
for

On the satterday.

For I will call dayly vpon thee.

Comfort the soule of thy seruaunt,
for vnto thee (O Lorde) dooe I lyfe
by my soule.

For thou Lord art good and gra-
cious, and of great mercy vnto all
them that calle vpon thee.

Geue eare Lorde vnto my prayer,
and ponder the voyces of my hum-
ble desyres.

In the tyme of my trouble I will
call vpon thee, for thou hearest me.

Among the goddes there is none
lyke vnto thee, (O Lord) there is not
one that can doe as thou doest.

All nacions whome thou hast
made, shall come and wurshyp thee
(O Lorde) and shall glozitie thy
name.

For thou art great and doest won-
derous thinges, thou art god alone.

Teache me thy way, O Lorde and
I will

On the satterday.

I will walke in thy trueth.

O knit my heart vnto thee, that it
may feare thy name.

I will thanke thee, **O** **L**orde my
God with all my hearte, and will
praysse thy name for euer.

For great is thy mercie toward me,
and thou hast deliuered my soule
from the nethermost helle.

O **G**od, the proude are risen a-
gainst me, and the congregacions of
naughty men haue sought after my
soule, and haue not sette thee before
theyr eyes.

But thou, **O** **L**orde **G**od, arte full
of compassion and mercy, long suffer-
ing, plenteous in goodnes & trueth.

O turne thee then vnto me, and
haue mercy vpon me: geue thy strength
vnto thy seruauant, & helpe the sonne
of thyne handmayde.

Shewe some token vpon me for
good:

On the satterdaye.

good: that they whiche hate me, may
see it and bee ashamed, because thou
Lorde hast helped me and comforted
me.

¶ Let vs praye.

O Merciful God, our onely aide,
succour, & strength at al times:
graunt vnto vs, O lord, that in the
time of prosperitie we be not proud &
so forget thee, but þ with oure wholle
power & strength we may cleaue vn-
to thee: and in the tyme of aduersitie þ
we fal not to infidelitie and despera-
cion, but that alwaies with a cōstant
sayth we maye call for helpe vn-
to thee: Graunte this O lord
for our aduocate sake, &
sauour, Iesu Christ.
Amen.

¶ The Lordes prayer. &c.

¶ As afore.

P. i.

The

On the Sunday.

The firste.

Domine refugium. psal. xc.



Lorde, thou halte been our
refuge from one generaci-
on unto an other.

Befoze the mountaynes
were broughthe forth , oz euer the
earth and the world were made, thou
art god from euerlasting and world
without ende.

Thou turnest man to destruction,
again thou sayest: come again chyl-
dren of men.

Foz a thousande yeres in thy sight
are but as yesterdaye, seeyng that is
paste as a watche in the night.

As soone as thou scaterest them they
are euen as a slepe , and fade awaye
sodenly like the grasse.

In the mornynge it is greene and
groweth vp , but in the euening it is
cut down (dried vp) and withered.

Foz

On the Sundaye.

For we consume awaye in thy displeasure, and are afraid at thy wrathfull indignacion.

Thou haste sette out mynedes before thee, and oure secret synnes in the lighte of thy countenaunce.

For when thou arte angrie, all our dayes are gone: we bring out yeares to an ende, as it were a tale that is tolde.

The daies of our age are thzee score yeres and ten: and though men be so strong that thei come to fower score yeares, yet is their strength then but labour and sorowe: so soone passeth it awaie, and we are gone.

But who regardeth the power of thy wrath: for euen thereafter as a mā feareth, so is thy displeasure.

O teache vs to nountber our daies, that we maie applie our heartes vnto wisdom.

J.ii.

Courte

On the sundaye.

Turne thee againe, (O Lorde)
at the last, and be gracious vnto thy
seruauntes.

O satisfie vs with thy mercye and
that sone, so shall we reioyce and be
glad al the dayes of our lyfe.

Comforte vs againe, nowe after
the tyme that thou hast plagued vs. &
for the yeres wherein we haue suffered
aductitie.

Shew thy seruauntes thy woork,
and their children thy glorie.

And the glorious maiestie of the
lorde our god bee vpon vs: prosper
thou the woork of our handes vpon
vs, o prosper thou our handy woork.

The seconde.

Venite exultemus. psal. xcv.



Come, let vs synge vnto
the Lorde. lette vs hertily
reioyce in þ strength of our
saluacion: let vs come be-

On the sundaye.

foze his preſence with thankes ge-
uyng, and ſhewe our ſelf glad in him
with Pſalmes.

For the Lorde is a greate kyng a-
boue all goddes.

In his hande are all the corners of
the earth, and the ſtrength of y^e hilles
is his alſo.

The ſea is his, and he made it, and
his handes prepared the drye lande.

O come, let vs woozſhip and fall
downe before the Lorde, our maker.

For he is the Lorde oure god: and
we are the people of his paſture, and
the ſhepe of his handes.

To daye if ye will heare my voyce,
harden not poure heartes, as in the
prouocation; and as in the daye of
temptacion in the wilderneſſe, when
your fathers tempted me, proued me,
and ſawe my workes.

Fourte petes long was I grieved

f.iii.

with

On the sundaye.
With that generacion, and saide: it is
a people that doe erre in their hertes:
for they haue not knowen my waies.
Vnto whome I swate in my wrath,
that they shoulde not entre into my
reste.

The thirde,
Jubilate deo. psal. c.



Bee ioyfull in the Lorde
(all ye landes) serue the
Lorde wpth gladnesse: &
come befoze his presence
with a song.

Bee ye sure that the Lorde he is
god: It is he that hath made vs, and
not we our selues, we are his people,
and the shepe of his pasture.

Go ye your waye into hys gates
with thanksgyuing, & into his courtes
with praise, be thankfull vnto hym,
and speake good of his name.

For the lord is gracious, his mercy

On the Sundaye.

Is euerlasting, and his trueth endu-
reth from generacion to generacion.

The fowerth.

Benedic anima mea. psal. ciii.



Prayse the Lorde, O my
soule, and al that is within
me prayse hys holy name.

Prayse the Lord, O my
soule, and forgette not all his bene-
fites.

Whiche forgeueth all thy synne, &
healeth all thyne infirmities.

Whiche sauieth thy lyfe from de-
struction, and crowneth thee wyth
mercy and louyng kindenesse.

Whiche satisfieth thy mouth with
good thinges, makyng thee younge
and lustie as an Aegle.

The Lorde executeth ryghteouse-
nesse and iudgemente, for all the that
are oppressed wth wrong.

He shewed his wayes vnto Mo-
ses,

f. iiii.

les.

On the sundaie.

ses, his workes vnto the children of
Israell,

The lord is ful of compassion and
mercy: long suffering, and of greate
goodnesse,

He will not alwaye be chiding, nei-
ther kepeth he his anger for euer,

He hath not dealte with vs after
oure sinnes, nor rewarded vs accor-
dyng to our wickednesse.

For loke how hye the heauen is in
comparison of the earth, so greate is
his mercie also towarde them that
feare him.

Loke howe wide also the East is
from the west, so farre hath he let our
synnes from vs.

Yea like as a father pitieth his own
children, euen so is the lord mercie-
full vnto them that feare him.

For he knoweth whercof we bee
made, he remembreth that we are
but

On the Sundaye.

but dust.

The dayes of manne are but as
grasse, for he flourisheth as a floure of
the field.

For as soone as the wynde goeth
ouer it, it is gon, and the place therof
shall knowe it no more.

But the mercifull goodnes of the
lorde endureth for euer and euer v-
pon the that feare him, and his righ-
teousnes vpon childres children.

Even vpon suche as kepe his coue-
naunt, and thinke vpon his commaun-
dementes to doe them.

The Lorde hath prepared his seat
in heauen, and his kingdome ruleth
ouer all.

O prayse the lorde ye Angels of
his, ye that excell in strength: ye that
fulfil his commaundement, and hea-
ken vnto the voyce of his woordes.

O praise the lord al ye his hostes, ye

f.v. seruautes

On the Sunday.

Seruauntes of his, & do his pleasure.

¶ I speake good of the Lorde al ye
workes of his, in al places of his do-
minion: prayse thou the lorde, O my
soule,

¶ Let vs praye.

O Almyghtie and merciful lorde,
whiche geueste vnto thy electe
people & holy ghyost, as a sure pledge
of thy heauenly kingdome: Graunte
vnto vs O lord, this holy spirit, that
he may beate witnes with our spirite
that we be thy children, and heires of
thy kingdome, and that by the opera-
cion of this spirite we may kylle all
carnall lustes, vnlawfull plea-
sures, cōcupiscence, euil affec-
cions cōtrary vnto thy wil:
by oure sauoure and
Lorde Iesu Christ.

Amen.



C The Letany.

C The Lordes praier.

**C The twelue articles of
our beleefe.**

**C The tenne commaunde-
mentes.**

**C The places concernyng
baptisme.**

**C The places concernyng
the supper of the Lorde.**

C Prayers.

The Lertany.



O God the father of heauē:
haue mercy vpon vs mi-
serable sinners.

O God the father of heauē,
haue mercy vpon vs miserable sinners.

O God the sonne redemer of the
wozrde: haue mercy vpon vs misera-
ble sinners.

O God the sonne redemer of the worldes:
haue mercie vpon vs miserable synners.

O god the holy ghoſte, procedyng
from the father and the sonne: haue
mercie vpon vs miserable sinners.

O God the holy ghost, proceding from
the father and the sonne: haue mercy vpon
vs miserable synners.

O holy, blisſed, and glorious Tri-
nitie, three perſones & one god: haue
mercy vpon vs miserable sinners.

O holy, blisſed, and glorious Trinity,
three perſones and one God: haue mercye
vpon vs miserable sinners.

Remember not Lord our offences
noꝝ

The Letanie,

noꝝ the offences of oure forefathers,
neither take thou vengeance of our
synnes, spare vs good Lorde, spare
thy people, whome thou haste rede-
med with thy moſte pꝛecious bloud,
and be not angꝛe with vs foꝛ euer:

Spare vs good Lorde.

From all euill and miſchief, from
ſynne, from the craftes and aſſautes
of the deuill, from thy wꝛathe, and
from euerlaſting damnacion:

Good Lorde deliuer vs.

From blindeneſſe of heartte, from
pꝛide, vaine gloꝛye, and Hypocryſye,
from enuie, hatred and malycie, and
all vncharitableneſſe:

Good Lorde deliuer vs.

From fornicacion, and all other
deadly ſynne, and from all the de-
ceiptes of the worlde, the fleſhe, and
the deuill:

Good Lorde deliuer vs.

From lightning and tempeſt, from
plage,

The Letany.

plage pestilence and famine, fro bat-
taile & murder, & from sodaine death;

Good Lorde deliuer vs.

From all lechion and priue con-
spiracie, from the tirannie of the By-
shop of Rome, and all his detesta-
ble enozimities, from al false doctrine
and heresye, from hardenes of heart,
and contempt of thy worde and com-
maundemente:

Good Lorde deliuer vs.

By the miserie of thy holpe incar-
natio. by thy holy Natyuite and cir-
cuncision, by thy baptism, fastyng,
and temptation:

Good Lorde deliuer vs.

By thine agony and bloudy sweate,
by thy crosse and passion by thy pre-
cious deathe and buriall, by thy glo-
rious resurrection and ascencion, by
the cumming of the holy ghoste:

Good Lorde deliuer vs.

In all tyme of our tribulation, in
all

The Letany.

all tyme of our welth, in the houre of
death, in the Daye of iudgemente:

Good Lorde deliuer vs.

We synners dooe beseeche thee to
heare vs. O Lorde GOD, and that
it maye please thee to rule and go-
uerne thy holpe churche vniuersal in
the right waye:

We beseeche thee to heare vs good Lorde.

That it maye please thee to kepe
Edwarde the sixte, thy seruante, our
king and gouernour:

We beseeche thee to heare vs good Lorde.

That it maye please thee to rule
his heart in thy faith, feare, and loue,
that he maie alwaies haue affiaunce
in thee, and euer seke thy honour and
glorye:

We beseeche thee to heare vs good Lorde.

That it maie please thee to bee his
defender and keeper, geuing him the
victorie ouer al his enemies:

We beseeche thee to heare vs good Lorde.

That

The Letany.

That it may please thee to illuminate all Bishoppes, pastours, and ministers of the Church, with true knowlage, and vnderstādyng of thy woorde, and that both by their preaching & luyng they may set it forth; and shewe it accordingly:

We beseeche thee to heare vs good Lord.

That it maye please thee to endue the Lordes of the counsaile, and all the nobilitie, with grace, wisedome, and vnderstanding:

We beseeche thee to heare vs good lord.

That it maye please thee to blesse and kepe the Magistrates, geuyng them grace to execute iustice, and to mainmaine trueth:

We beseeche thee to heare vs good Lorde.

That it maye please thee to bleüe and kepe all thy people:

We beseeche thee to heare vs good Lord.

That it maie please thee to geue to al nations, vnitie, peace & concord:

We

The Letany.

We beseeche thee to heare vs good lord.

That it may please thee to geue vs
an hearte to loue and dreade thee, &
diligently to liue after thi commaun-
dementes:

We beseeche thee to heare vs good lord.

That it may please thee to geue al
thy people increase of grace, to heare
meekely thy woozde, and to receiue it
with pure affeccion, & to bring furth
the frutes of the spirite:

We beseeche thee to heare vs good lord.

That it maye please thee to bring
into the waye of truth, all suche as
haue erred and are deceiued.

We beseeche thee to heare vs good lord.

That it may please thee to strengthe
such as do stand, and to comfort and
helpe the weake hearted, and to raise
vp thē that fall, and finally to beate
downe Satan vnder our feete:

We beseeche thee to heare vs good lord.

That it may please thee to succour,

G. i. helpe,

The Lctany.

helpe, and comfort al that be in danger, necessitie and tribulation:

We beseeche thee to heare vs good Lord.

That it may please thee to preserve al that it availe by land oz by water, al women labouring of child, al sicke persons and young children, and to shewe thy pietie vpon all prisoners and captiues:

We beseeche thee to heare vs good lord.

That it may please thee to defend and proude for the fatherles children and wiewes, and all that be desolate and oppressed:

We beseeche thee to heare vs good Lord.

That it may please thee to haue mercie vpon all men:

We beseeche thee to heare vs good Lord.

That it may please thee to forgive our enemies, persecutors and schaiſers, and to tute their heartes:

We beseeche thee to heare vs good lord.

That it may please thee to geue
pre

The Letany.

preserue to our vse the kindly frutes
of the yearth, so as in due tyme we
may enjoy them:

We beseeche thee to heare vs good lord.

That it may please thee to geue vs
true repentance, to forgiue vs all
our synnes, negligences & ignoran-
ces, and to endue vs with the grace
of thy holy spirite, to amend our liues
according to thy holy woorde:

We beseeche thee to heare vs good lord.

Sonne of God, we beseeche thee to
heare vs.

Sonne of god, we beseeche the to heare vs.

O lambe of God that takest away
the synnes of the world:

Graunte vs thy peace.

O lambe of God that takest away
the synnes of the world:

Haue mercie vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercie vpon vs.

G.ii.

Lord

The Letany.

Lord haue mercie vpon vs,
Christ haue mercie vpon vs.

Christ haue mercie vpon vs,
Lorde haue mercie vpon vs.

Lord haue mercie vpon vs.
Our father whiche art in heauen,
with the residue of the pater noster.
And leade vs not into temptation,
But deliuer vs from euill. Amen.

The versicle.

O Lorde, Deale not with vs after
our sinnes.

The aunswer.

Nepther reward vs after our in-
iquities.

Let vs pray.

O God, mercifull father, & despy-
sest not the sighing of a contrite
heart, nor the desire of such as be so-
rowfull, mercifully assist our prayers
that we make beefore thee in all our
troubles & aduersities, whensoever
they oppresse vs: And graciously
heare

The Litaney

heate vs, that those euils whiche the craft & subtiltie of the deuill oz man woorketh against vs, bee brought to nought, and by the prouidence of thy goodnes, they may be dispersed, & we thy seruauntes being hurt by no persecucions, may euermore geue thankes vnto thee, in thy holy Church, through Iesu Christ our Lord.

O lord earse, helpe vs, and deliuer vs for thy names sake.

O GOD, we haue hearde with our eares, and our fathers haue declared vnto vs the noble workes that thou diddest in their daies, and in the olde time befoze them.

O lord, arise, helpe vs, and deliuer vs, for thy honor.

Glorie to the father, & to the sonne, and to the holy goste: as it hath been from the beginning, is, and shalbe euer world without end. Amen.

From our enemies defende vs

G.iii. D

The Letany.

O Christe:

Graciously looke vpon our afflictions,
Pitifully beeholde the sorowes of
our heart:

Merçifully forgeue the synnes of thy
people,

Fauourably with mercy heare our
prayers:

O sonne of David, haue mercie vpon vs

Bothe nowe and euer vouchesafe
to heare vs. Christ.

Graciously heare vs, O Christ:

Graciously heare vs O Lorde Christ.

The verlicle.

O lorde, let thy mercie be shewed
vpon vs.

The aunswer.

As we doe put our trust in thee.

Let vs pray.

We humbly beseeche thee, O fa-
ther, mercifullpe to looke vpon
our infirmities, and for the glo-
ry of thy names sake, turne frō vs al
those

The prayer of the Lord.

those euils, that we most righteously
haue deserued. Graunt this, O lord
God, for our mediator and aduo-
cate Iesus Christes sake. Amen.

A Almighty God, which hast ge-
uen vs grace at this time with
one accorde to make our common
supplications vnto thee, and dooest
promise, that whē two or three be ga-
thered in thy name, thou wilt graunt
their requestes, fulfill now O lord,
the desyres and petitions of thy ser-
uantes, as may be most expedient for
them, graunting vs in this worlde,
knowledge of thy trueth, and in the
worlde to come life euerlasting. Amē.

The prayer of the Lord.



A R E father whiche art
in heauen, halowed bee
thy name. Thy kinge-
dome come. Thy will be
doone in yearth as it is in heauen.

G.iii.

Geue

The Crede.

Geue vs this daye our dayly bread,
And forgeue vs our trespases, as we
forgeue them þ̄ trespasse against vs.
And leade vs not into temptacion,
But deliuer vs from euill. Amen.

The Crede or. xii. articles of the
christen faith.

I beleue in god the father almighty,
the maker of heauen & earth. And
in Iesu Christ his onely sonne our
Lord. Which was conceived by the
holy gost, borne of the virgin Mary:
Suffered vnder Ponce Pilate, was
crucified, dead, buried, & descended in
to hell. And þ̄ third day, he rose again
from death. He ascended into heauen,
and sitteth on the right hand of god þ̄
father almightie, fro thence he shall
come to iudge the quicke & the dead.
I beleue in the holy ghost. The holy
Catholike churche. The communi-
on of saintes: þ̄ forgeuenes of sinnes.
The

The.x.commaundementes.

The resurreccion of the body, And
the lyfe euerlasting. Amen.

The.x.commaundementes of al-
myghty God.

Thou shalt haue non other gods
des in my sight.

Thou shalt make thee no grauen
ymage, neither any similitude þ is in
heauen aboue, nether in the earth be-
neth, oz in the waters vnder þ earth.

Thou shalt not wutship them, nei-
ther serue the: for I the lord thy god,
am a gelous God, & visite the sinne
of the fathers vpon the childzen, vnto
the third & fowerth generacion of the
that hate me, and shewe mercie vnto
thousandes in them that loue me &
kepe my commaundementes.

Thou shalt not take the name of
the lord thy god in vayne.

Remember the Sabbath day, that
thou sanctifie it.

Honour

The places of baptisme.

Honour thy father and thy mother,
that thy daies may be long in y^e land
whiche the lord thy god geueth thee.
Thou shalt not kyll.

Thou shalt not breake wedlocke.

Thou shalt not steale.

Thou shalt not beare false witnesse
against thy neighbour.

Thou shalt not couete thy neigh-
bours house: neither shalt thou couet
thy neighbours wife, or his manser-
uaunt, or his maide, or his oxe, or his
asse, or whatsoeuer thy neighbour
hath.

The places of baptisme.

Mat. 28 Goe ye therfore & teache al nacions,
baptising the, in the name of the fa-
ther, and of the sonne, and of the holy
goste: Teaching them to obserue all
thynges, whatsoeuer I haue com-
maunded you.

Mat. 28 Goe ye into all the world & preache
the

The supper of the Lord.

the gospel to al creatures, he that be-
leueth & is baptised. shalbe saued. But
he that beleueth not shalbe damned.
Knowe ye not that all we which are Rom. 8
baptised into Iesu Christ, are bapti-
sed to dye with hym: for ye are all. Gal. 3
childzen of God, because ye beleue in
Christ Iesu. for all ye that are bap-
tised, haue putte on Christ.

For the supper of the Lorde.

When they were eatyng, Iesus Mat. 26
tooke the bread, and whan he had
geuen thanks, he brake it and gaue
it to the disciples, and saide: Take,
eate, this is my body. And he toke the
cup, and thanked, and gaue it them,
saying: Drynke ye al of this, for thys
is my bloude (whiche is of the newe
testam. ente) that is shed for manye,
for the remission of synnes.

And as they dyd eate, Iesus toke Mar. 14
bread: and whan he hadde geuen
thankes,

The places of

thanks he brake it, and gaue to the
and said: Take, eate, this is my body.
And he toke the cuppe, and when he
had geuen thanks, he toke it to the,
and they al dranke of it, and he saied
vnto them: This is my blood of the
new testamēt which is shed for many.
And he toke bread, and when he had
geuen thanks he brake it, and gaue
vnto them saying. This is my body,
which is geuen for you. This doe in
remembraunce of me. Likewise also
when he had supped, he toke the cup
saying: This cup is y new testament
in my blood, whiche is shed for you.
That whiche I deliuered vnto you,
I receiued of the Lord. For the lord
Jesu the same night, in which he was
betrayed, toke bread: & when he had
geuen thanks, he brake it, and sayd:
Take ye, and eate, this is my bodye,
whiche is broken for you. This doe
pe

the supper of the lord.

pe in the remembraunce of me. After
the same maner also he toke the cup,
when supper was dooen, saying: this
cup is the new testamēt in my blond.
This doe as oft as ye drinke it, in re-
membraunce of me. For as often as
ye shal eat this bread, and drinke of
this cup, ye shal shew y^e lordes death
till he come. Wherefore, whosoever
shall eat of thys bread, or drinke of
the cup of the lord vnworthely, shall
be gyltie of the bodey and bloude of
the Lorde. But let a manne examyne
himselfe, and so leat hym eat of the
bread, and drinke of the cup. For he y^e
eateth and drinketh vnworthely, ea-
teth and drinketh his own damnaci-
on, because he maketh no differēce of
the Lordes body. For this cause ma-
ny are weake and sicke among you,
and many slepe. For if we had iud-
ged oure selues, we shoulde not haue
bene iudged.

Amis

Prayers.

Assist vs mercifully, O Lorde;
in these our supplications and
prayers, and dispose the waye of thy
seruauntes, toward the attaynement of
euellasting saluaciō: that among all
the chaunges and chaunces of thy
mortal life, they may euer be defen-
ded by thy most gracious and ready
helpe: through Christe oure Lorde.
Amen.

O Almighty Lorde & cunctiuing
god vouchsafe we beseeche thee,
to direct, sanctifie, and gouerne, both
our heartes & bodies, in the wayes of
thy lawes, & in the woorkes of thy cō-
maundementes: & through thy most
mighty proteccion, both here & euer,
we may be preserved in body & soules
through our Lorde and sauour Je-
sus Christ. Amen.

Graunt we beseeche thee almighty
God, & the wordes which we
haue

Prayers.

hane heard this daye with our out-
ward eares, may through thy grace
be so grafted inwardly in our hertes,
þæt they may bring furth in vs þæt fruite
of good liuing, to the honor & praise
of thy name: Through Iesus Christ
our Lorde. Amen.

Preuent vs, O lord, in al our do-
inges, wth thy moſte gractous fa-
uour, & further vs with thi continual
helpe, þæt in all our woorkes begonne,
continued, and ended in thee, we may
glozifye thy holy name: & finally by
thy mercie obtaine euerlasting life:
Through. &c.

Almightie God; the fountayne
of al wiſedome, which knoweſt
our neceſſities beſore we aſke, & our
ignozaunce in aſking: we beſeche thee
to haue compaſſion vpon our infir-
mities, and thoſe thinges whiche for
our vnwoorthines we dare not, & for
our

Prayers.

our blindnes we cannot aske, vouch-
safe to geue vs for the woorthines of
thi sonne Iesu Christ our lord. Amē.

A mighty god, which hast pro-
mised to heare the petitions of
thē that aske in thy sonnes name, we
beseeche thee mercifully to incline thine
eares to vs that haue made now our
prayers and supplicaciōs vnto thee:
and graūt that those thinges whiche
we haue faithfully asked according
to thy will, may effectually be obtai-
ned to the relief of our necessitie, & to
the setting furth of thy glorie: Tho-
tow Iesus Christ our Lorde.

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